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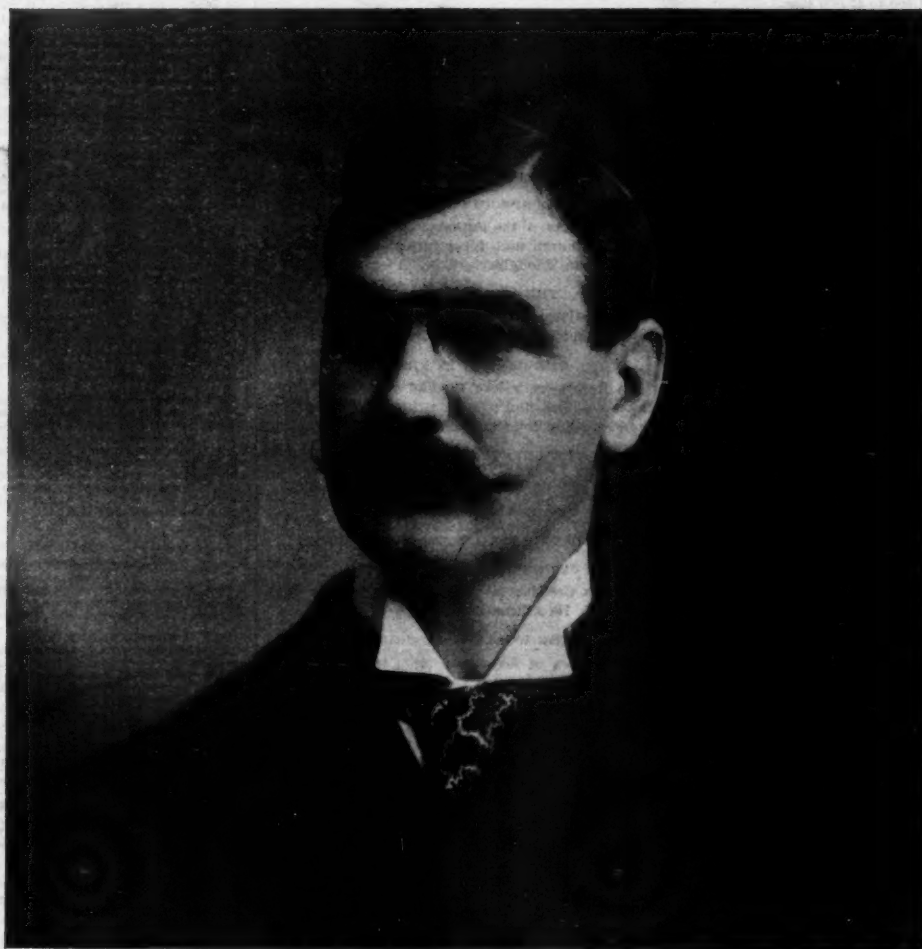
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Volume LXXXIX

15 October 1904

Number 42



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The Congregational clans of western Minnesota gathered in September with the church at Ortonville to rejoice over the twenty-fifth anniversary of its founding. The Sunday services, in the beautifully decorated church, were participated in all day by the Methodist brethren. The anniversary sermon on The Need of the Future for a Modern Church was by Dr. G. R. Merrill. Addresses were by Principal Martin, on The Church and the School, and by Rev. R. P. Herrick, on The World of Memory. An evening was devoted to a banquet and congratulatory speeches. Rev. F. L. Von Meske, who arranged the celebration, is in the fifth year of a rarely successful ministry. H.

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PROMISING SPORT—PLENTY OF DEER AND MOOSE FROM MAINE DURING 1904—October!—and the opening bang of the hunters' rifle has reverberated through the pine forests of Maine. Sportsmen have already located at their favorite camps—some are eager to make an early bag, others are en route and still others are preparing for a visit a week or two hence. However, there is room for them all, and no danger of overcrowding Maine's vast hunting land. Deer are plentiful, and, judging from reports of summer campers, more so this year than for several previous seasons. Moose have not yet migrated from Maine; in fact, the tendency in the past two years has been for the moose to move southward, and the old haunts, for years forsaken, are again becoming the feeding grounds of these giant creatures. A big bull, a cow and a calf, comprising the whole family, were seen a short while ago carelessly wandering only a few miles north of Bangor. The railroad now will transport the traveler in a few hours to the edge of the huge timber lands, where herds of deer abide; and it is not at all uncommon, within hearing distance of a railroad station, to find these timid animals. The interior of the forest is reached by a delightful ride over country roads in an old buckboard, inhaling en route the pine and spruce-laden atmosphere of this health-giving region. The moose hunter must necessarily expect that these animals, however plentiful, are naturally of a retiring disposition, and are not to be found awaiting the sportsman at the station. A tramp, perhaps, of a few miles, and then it behooves the hunter to exercise all his skill and cunning, for he is then in the domains of the lord of the Maine forests. In mentioning in a general way the various portions of Maine's territory, starting at Bemis as an egress, one can enter the famous Rangeley and Dead River regions—the Dead River separating them. Here both deer and moose are found, while foxes and game birds are particularly plentiful. Proceeding in the comfortable Pullman cars from Boston, one can go through to Greenville, from where departure may be made for the great surrounding section. Following from the northerly end of Moosehead the west branch of the Penobscot, the entire territory is infested with deer and moose. It becomes the herding ground for the moose in their wandering from Canada. Mt. Katahdin, reached by water or land, is a delightful camping ground. The mountain is 5,000 feet high, and in its thick forests moose seek refuge. From here, by canoe, it is possible to journey to the main line of the Bangor & Aroostook Railroad, the heralded territory. From the stations of this road alone, last year over 3,786 deer and 232 moose were shipped in the open season. Here one often encounters bears, wild cats, loup-cerviers, and woodcock and partridge are found in abundance. Mt. Katahdin is easily reached from here by means of Norcross and Stacyville. The newest section of Maine's sporting grounds is that portion reached by the Washington County Railroad. It is a dense wilderness of vast size, and as yet never penetrated except by lumbermen and straggling sportsmen. In portions of New Hampshire and Vermont good sport may be secured, and some sportsmen prefer the wild tracts of New Brunswick and Nova Scotia. In order to get a detailed description of the hunting region, send a two-cent stamp to the General Passenger Department, Boston & Maine Railroad, Boston, for their illustrated booklet, "Fishing and Hunting." Accompanying will be mailed a booklet of the condensed Fish and Game Laws of all Northern New England and Canada.

LAST EXCURSION THROUGH THE HOOSAC MOUNTAINS. \$2, SATURDAY, OCT. 15.—On Saturday, Oct. 15, the Boston & Maine Railroad will run the last excursion of the season to North Adams. The beauty of the autumn foliage cannot be witnessed to no better advantage than in the Hoosac Mountains and the delightful scenic section of the Deerfield Valley through which the train passes. It is the general opinion that the best excursion in the autumn is the trip to North Adams through the Hoosac Mountains and Deerfield Valley. The round-trip rate is only \$2, and those persons who desire can, upon presenting their ticket and payment of fifty cents extra, enjoy the round-trip ride through the famous Upper Deerfield Valley to Wilmington, Vt. Special train will leave Boston at 8.30 A. M., Oct. 15, stopping at Waltham, Ayer, Fitchburg and Gardner; returning leave North Adams at 4.30 P. M., Oct. 15, on special or on regular trains Oct. 16 and 17. Train will stop at Hoosac Tunnel Station in both directions, and tickets will be on sale at above stations and at Boston City Ticket Office, 322 Washington Street, up to 5 P. M., Oct. 14, and at Union Station after 5 P. M., Oct. 14, and until departure of train Oct. 15.

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THE CONGREGATIONALIST

Saturday
15 October 1904

and Christian World

Volume LXXXIX
Number 42

Event and Comment

THE general approval which the announcement several weeks ago of the selection, by the committee appointed at the Manchester

Our Portrait

meeting last autumn, of Rev. Cornelius H. Patton, D. D., of St. Louis to be the home secretary of the American Board is the best witness to the wisdom of that choice. Its ratification at the meeting in Grinnell this week simply registered a judgment by the responsible authorities that had already found hearty expression. In Dr. Patton the Board gains an official who imbibed his Congregational convictions and his missionary enthusiasm from his father, Dr. William W. Patton, for so many years a denominational leader. Trained at Amherst College and Yale Seminary, he is familiar with the best New England traditions, while his pastorates at Duluth, and at First Church, St. Louis, have broadened his outlook and made him truly a representative man. It would have been difficult for the Board to find one who blends more satisfactorily the intellectual, social, administrative, theological and distinctively spiritual elements imperatively needed in the position he now assumes. His reluctance to give up his pastorate would have not have been overcome if Dr. Patton had not been led to believe that the call was not from men only but from God. Elsewhere in this issue his qualifications for his new task are forecast by a brief sketch of his work in St. Louis.

THIS week and next the world work of Congregationalists will be under consideration in Iowa by representatives of missionary societies and of our churches throughout the length and breadth of the land. Think about those meetings. Try to realize what they may and ought to accomplish. Pray for them. Decide what your part is in bringing to completion the plans and purposes they disclose. Then read carefully the reports of these meetings that will appear in the next two issues of *The Congregationalist*.

MOST people believe that the period of investigating and challenging the historic Christian creeds is passing away, and that the time is ripe for reconstructing a system of theology. Some beliefs long held precious, some of them regarded by many as essential, have not stood the test of scrutiny in the light of newly discovered truths of history and experience. It has been found necessary to modify the forms of expression of other beliefs, and there are still others emerging into view which have not yet

been positively stated. The process of reconstruction must begin with simple fundamental statements, drawn from the study of the New Testament in accordance with the results of recent scholarship. We know of no one better fitted for this service than Dr. R. F. Horton. He is recognized among English Free churchmen as one of their foremost scholars. No less is he an acknowledged leader in the activities of the Church and in applying its teachings to the life of today. We bespeak for the series of articles he is writing for *The Congregationalist*, the first of which appears in this issue, the thoughtful attention of our readers.

EPISCOPACY was clothed in its most gorgeous apparel at the opening service of the triennial convention in Boston last week. The long procession of bishops in official robes of various colors marching into Trinity Church and up its center aisle was dignified and impressive. The crowd in Copley Square probably was attracted chiefly to see the Primate of all England, yet they witnessed also as imposing an array of dignitaries of the Protestant Episcopal Church as has ever been seen in this country. It was in marked contrast to the simplicity of Puritan assemblies which gathered in Boston in its early history, yet it was not merely spectacular. Hooda, miters, berettas and crosses were not the most conspicuous things, but rather the grave and earnest faces of experienced Christian leaders who bear the responsibilities of guiding the work of a great Church which is kindling with a new zeal for the salvation of the world. The service was brief before the sermon, which was delivered by Bishop Doane of Albany and was worthy of so great an occasion. It discussed frankly and with positive expressions of opinion the chief topics in which the Episcopal Church is at present most interested, and while claiming for that Church the central position was a plea for comprehensiveness and catholicism. Its temper may be judged from this single sentence: "To doubt the presence and the power of the Holy Ghost in the message and the ministry of men who deny our orders, or the man whose orders are not according to our liturgical and canonical law, is false to all experiences and all evidence of religion and Christianity."

PROMINENT among the subjects before the Episcopal Convention now in session in Boston is that of marriage and divorce. It is greatly to be desired that that Church should take a position which

other denominations may follow. It is still more to be desired, since Christian ministers are invested by the State with authority to legalize marriage, that the statute laws concerning marriage should be approved by the Christian conscience. To this end the discussion of this subject in representative assemblies of the churches ought to have in view the highest welfare of the home and the community under present conditions. The increasing frequency of divorce and the lessening frequency of marriage are both inimical to the prosperity of the family. How to increase homes and how to increase their harmony and permanency are questions of gravest importance to the Church and to the State. So far as divorce is concerned, however, the appeal of the Church to the words of Christ as the final law, by which Episcopalians seem disposed to settle the matter for themselves, is a misinterpretation of his mission and will surely weaken the influence of the Church with the State. Christ was not a legislator, but a teacher. The Old Testament law, which he said must be fulfilled in every jot and tittle, permitted and regulated divorce. If he meant that his words concerning divorce should be enacted as law—that the only admitted ground for it is adultery as he defined it—then, as Rev. W. G. Ballantine points out in the *North American Review*, (September) every wanton look may be a cause for divorce. If, on the other hand, as Bishop Doane holds, the marriage bond is indissoluble except by death, then we shall be found advocating the enactment of laws based on a doubtful interpretation of Christ's words concerning which Christians cannot agree. We shall not secure uniform laws concerning marriage and divorce by throwing on Jesus Christ the responsibility for determining what they shall be, but only by a thorough study of present conditions of society and of what regulations of marriage will best promote the stability and prosperity of the family.

AS an illustration of the tendency of Congregationalists toward strengthening organization, the plan before the churches of Michigan is suggestive. It proposes that the local association shall have a committee of oversight, consisting of the moderator, registrar, with three other members to be elected for three years, one each year; that it shall combine the functions of the home missionary and program committees; shall keep a record of the conditions and needs of the churches and ministers of the association, shall be ready to inform, advise and assist in changes of pastorate, organization of new churches or Sunday schools, and in

Oversight of the Churches

A Restatement of Faith

Marriage Laws

any difficulties affecting the common welfare of the churches. It is also recommended by the committee of the State Association proposing the plan, that delegates to the local bodies be elected for two years, a special effort being made to secure the most efficient members. If the local associations adopt these proposals it is expected that the State Association will ultimately be organized along the same lines. Whatever the result may be this attempt for greater cooperation begins at the right point. The National Council is the body to register changes of polity. They must be initiated by the local churches through their local organizations.

"IF I could understand the Bible I should not believe in it," said D. L. Moody. To many people it has seemed

The Spiritual Value of Scientific Research

visionary that a man should profess to believe what his reason could not grasp. It used to be a common indictment brought by Unitarians against Orthodox Christians that they clung to religious beliefs which they could not explain. But current ideas of religion are changing and enlarging. Rev. S. A. Eliot, president of the Unitarian Association, has an admirable article in the *Christian Register* on the recent International Congress of Arts and Sciences in St. Louis. One of his chief impressions was that the only things worth thinking about are the mysterious and uncertain. He says: "The more science discovers, the more it seems to reveal the undiscovered. To study the known is simply to be ushered into the unknown. It used to be said that mystery and obscurity belong only to the realm of religion. It used to be declared that in material observations all is clear and definite. That is a vain delusion. There is mystery in every subject which the human mind can approach. The very science that seems so reliable and definite is deduced from facts or laws that cannot be proved to the senses at all." Mr. Eliot believes that the study of physical problems trains the scientific intellect, the study of mental and moral problems has developed philosophical insight and the study of problems about God has developed the spiritual life. It might be added that all these studies are so related to one another that it is impossible for the alert and growing mind to confine itself normally to any one field. Mr. Eliot noted in all the addresses of scientific experts the disposition to consider all their attainments and discoveries as contributions to human welfare. This, he thinks, would not have been true even ten years ago. The ideal of education is coming to be realized as the development of the spiritual life in man.

CHARLES H. SPURGEON'S London publisher has issued his 2,000th sermon, whose title is, *How God Comes to Man*. All these 2,000 sermons are in stock and are constantly being sold. Probably there is no instance in Christian history of the messages of a preacher of the gospel having such vitality as to warrant a weekly publication of his sermons more than a decade after his death. This latest pamphlet is a simple utterance. It has

no new truth; only the heart of a man loving his kind and believing in God throbs in every sentence. Here is its closing sentence, following a comforting assurance to the believer that when he hears his Lord's voice, to which he has long been accustomed by dwelling on his Word, he will not be afraid, because he is covered with the robes of Christ's righteousness: "Why, surely, beloved, as this is the case, you may even long for the evening to come when you shall hear his voice, and shall be up and away from this land of shadows and chilly night-dews, into that blest place where the glory burneth on for ever and ever, and the Lamb is the light thereof, and the days of your mourning shall be ended for ever." It may not be possible to reproduce the life that is in these sermons, but it is not difficult to see in what it consists, nor to show why the gospel that speaks from the heart of the preacher to the heart of the hearer has perennial power.

TILL this year only one Englishman for more than a century has penetrated into Tibet. It has been for nearly

The Last Closed Door

a generation the one country whose doors were absolutely closed to the gospel. The British expedition led by Colonel Younghusband which penetrated to Lhasa, the capital, has opened these doors. It may also have set going movements which will lead to a clash between Great Britain and Russia, but in any case Christian missionaries can now enter Tibet, and some from England are on the way thither. Much work already has been done in preparation for this opportunity, by those who had faith that it would come. Moravian missionaries on the border of the country have compiled a grammar and dictionary of the Tibetan language and have translated all the New and part of the Old Testament. Miss Annie R. Taylor, an English missionary, more than ten years ago set out for Tibet with a band of co-workers. These seceded from her soon after reaching India. She has persevered, however, and is now living at Yatung as a trader. She has served the people as a nurse and physician and has won their affection. Two of those who went out with her, Mrs. and Mrs. Mackenzie are at work with the Scotch mission at Kalimpong where they have access to Tibetan traders, several hundreds of whom camp there every year. No country, probably, harbors wilder or more cruel superstitions than Tibet. It is a forbidding land, aptly called the roof of the world. Yet now that its doors are ajar, missionaries will surely find ways to plant the cross of Christ within it.

THE death of Bartholdi, the eminent French sculptor, removes an artist whose talent was conspicuous and whose

The Death Roll

interests were wide. He is known to Americans best by his statue of Liberty Enlightening the World in New York Harbor, which was a gift from the people of France to this country, and since 1886 has dominated the superb bay by its colossal symbolism. The story of the European who, seeing the statue, asked, "Is that Liberty?" and being told that it was, said, "Then give me death," does

injustice to the work of art. In 1895, another of Bartholdi's statues—Washington and Lafayette—was set up in Paris, the gift of Mr. Joseph Pulitzer.

Hon. H. C. Payne, Postmaster General of the United States, being dead, has received from President Roosevelt and his Cabinet colleagues unqualified praise for his kindly qualities as friend and man and for his ability as a public official. *Per contra*, if one will read Mr. Steffen's article on Wisconsin in the October *McClure's Magazine*, he will find Mr. Payne set forth as a machine politician whose influence on Wisconsin life has been pernicious. The two estimates are not incompatible under present codes of political and business ethics. We have many such men.

The death of Mrs. Isabella (Bird) Bishop at her home in England will cause mourning in the far East as well as in the Occident. She had traveled as widely as any woman of her time, and had informed the public much about the world at large by her many books of travel, by her formal addresses before scientific societies. Many honors from learned societies had fallen to her, and in recent years she had won the gratitude of friends of Christian missions by her unqualified support of the foreign mission cause and by her defense of missionaries. Earlier in her life she thought otherwise, but like Darwin and R. L. Stevenson she was converted by facts.

A NEW era of the conflict in Manchuria has opened. General Kuropatkin, having massed troops and artillery, sufficient, as he believes, to warrant him in assuming the aggressive rather than continuing to fight a defensive campaign, has issued a statement to that effect to his army, and already his troops have begun to move south and east again toward Liaoyang, which was abandoned several weeks ago. Whether Russia on the aggressive will be any more successful, and Japan on the defensive any less successful than during the first campaign, time will tell. It would be interesting and illuminating to know whether the move represents Kuropatkin's own best judgment, or was ordered from St. Petersburg. Russian traditions all make for the defensive type of war. Japan's precedents are being made each day.

IT is beginning to be admitted by Japanese statesmen that the struggle is to be longer than had been anticipated, and

The Cost of the War

that it is to be a very costly struggle. Count Okuma, last week, in an address to Tokyo bankers estimated that if the war lasted two years it would cost Japan \$1,000,000,000, and Russia half as much again. As we intimated last week the financial situation is better than it had been thought it could be in a war. Economies of every kind in internal administration have been compassed, while domestic and foreign trade has increased, so that wealth for investment in government bonds is accumulating and making recourse to foreign lenders less imperative. Japan also is spending so much of her war output within her own borders that the drain is less than it otherwise would be. But at

best the burden is heavy, and the immediate consequences damaging. A victory and a money tribute from Russia would go far toward making the expenditure worth while.

The Appeal to the Nations for Peace

The International Peace Congress in session in Boston last week was not without minor differences of opinion. To expect aught else would be too much, in view of the variety of races, religions, and social ideals represented. The congress had its fair share of extremists who now and then found vent for wholesale denunciation of the present, and indulged in millennial hopes as if they were immediate facts. But broadly speaking the congress showed the temper of the practical idealist.

It had a larger attendance than ever has been known before, both of delegates and of sympathetic residents of the vicinage. It had support from statesmen, educators and military men such as it never has had; and last, but not least, its proceedings have been reported in such a way as to compel the attention of thoughtful men far and wide.

We referred to Mr. Hay's address of welcome in our issue last week. It does not lose in relative importance by the flight of time, as one stands off from it and away from the charm of its delivery. No other speech approached it in form or content. But there were many notable addresses, as was inevitable with such an array of economists, social leaders, men and women of letters, and public officials.

Those who approached the reform years ago from the intuitional and sentimental side, must feel today somewhat disturbed as well as encouraged by the support the cause is winning among men who are not prone to boast much of their sentiments, but who do know forces which make for physical and material betterment when they see them. The ever increasing ranks of Socialists, European and American, are practically a unit against war, as the French military party are finding out to their consternation. The merchants and traders of the world are enlisted against it, and throw their influence for arbitration invariably. With these new allies, and with an ever-increasing number of teachers also committed to the peace cause, it is apparent that the reform has entered on a new stage, less picturesque, rhetorical and declamatory than the one left behind perhaps, but one that bids fair to be more effectual in shaping international action and public opinion. Especially fruitful will the educational peace propaganda be when other countries follow the example of France and so alter the emphasis of instruction in the schoolroom that heroes of peace shall receive the attention that heroes of war now receive.

In its last formal utterance, An Appeal to the Nations, the congress put ministers of religion next to sovereigns and presidents, as men who may be expected to use their power and place to eradicate national prejudices and animosities, and to create public opinion favorable to "a complete system of international adjudication."

The appeal should not go unheeded by the clergy, lest by ignoring the great ideal there comes to pass in this country a state of affairs like that in many countries of Europe, where those without the Church and out of sympathy with institutional religion are seemingly more concerned with the abolition of war than those who formally serve the Prince of Peace.

The Church is, by reason of its history and its make-up, a conservative rather than a radical institution, and its clergy, usually better read in history than the average man, are not prone to favor revolution when they can have evolution. The dominant theology of the Christian Church for centuries has given justice a place along with sympathetic love in the attributes of the Divine Being, and clergymen, as a rule, in facing the problem of war weigh the issue of justice and right involved as well as the results in suffering and sorrow for individuals. For so doing, they often are accused of disloyalty to the Prince of Peace when in truth they are loyal to the divine will, and the divine method of human development, namely, through strife. Nevertheless, the Church has its high duty to perform as a maker of opinion favoring peace, and especially opinion favoring a method of gaining a just verdict in international disputes by which both justice and liberty can be conserved without bloodshed. The strife should be transferred from the battlefield to the court, from warriors to jurists, from force to reason.

A Nation's Choice of Its Executive

Champions of the leading candidates, one of whom will be elected President of the republic on Nov. 8, set forth their arguments *pro* and *con* on another page. They represent fairly that group of educated men who to learning unite administrative skill and knowledge of men; hence, what they have to say in a way is the voice of that class in a democracy on which it must needs rely more and more for its sanity of conduct. Yet how divergent the two verdicts! Professor Rogers argues as an individualist and a jurist, President Tucker as a prophet of "from liberty to unity," and himself a leader of social democracy. The one has the static, the other the dynamic conception of life; the one looks on the Constitution as a deposit of truth, the other as a formulation in time of truth as then seen, but in no wise infallible or permanent; the one is a natural conservative, the other a natural liberal. To a degree, they are typical of great groups of men who will vote next month. Deeper than any surface issues debated in this campaign, and of more importance than the personalities of the candidates, is this broad issue of the individual *versus* society. It cuts athwart both parties and divides them, and points surely to striking realignments in the campaign of 1908, when the issue will have been made more apparent. European and Australian publicists have faced the crisis sooner than we, but there is no use in deluding ourselves that we can escape it by wishing we might. The State, it is clear, is to wax in power, and as it does, of course the transfer of emphasis makes the

more imperative a standard of honor and intellectual capacity in those who represent society. The immediate problem therefore is not that of thwarting a tendency, but of finding and supporting men capable of leading it; who will make it one of evolution, not revolution.

Differ as men may about issues and their spokesmen, all agree that the polling of the verdict next month well merits John Bright's words: "I think the world offers no finer spectacle than this; it offers no higher dignity; and there is no greater object of ambition on the political stage on which men are permitted to move."

Graded Sunday School Lessons

As the time approaches for the Sunday schools to decide on courses for 1905 discussion is breaking out afresh on the relative merits of one topic and Scripture text for the entire school and different courses for pupils of different grades. A symposium on this question has been continued for several weeks in the London *Sunday School Chronicle*. As might be expected, teachers of experience in higher schools and colleges favor graded courses, each one preparing the way to another and higher. Some of these, such as Principal Adeney of Lancashire College, Prof. H. Threlton Mark of Victoria University and Dr. Garvie of Hackney College, emphatically affirm that one uniform lesson is unsuitable for all departments of the Sunday school.

On the other hand, prominent Christian men who have long been teachers and leaders in Sunday school work strongly urge the continuance of the uniform system. Among these are such well-known men in public life as George White, M. P., F. F. Belsey, Charles Waters and F. D. Unwin, men who have given much of their lives to the service of the Sunday school. One says, "If the graded lesson plan were adopted it would be suicidal to progress in the Sunday school cause." Another says, "One uniform lesson taught from the highest to the lowest classes is, in my opinion, the very best for our Sunday schools." Others set forth forcibly the difficulties in the way of applying to the Sunday schools the methods of instruction in the day schools, and argue that while the International system is not ideal it is the best for its purpose that has yet been invented.

Here are two classes of persons deeply interested in Sunday schools who view the whole subject of teaching from opposite sides. The professional teacher aims at the development of character through instruction according to ascertained scientific principles of education. He would apply these principles to the Sunday school because he knows they are correct and ought to be workable. He lays the emphasis on instruction and believes that on its thoroughness depends the ultimate result in character. The other class have given comparatively little time to the study of education, but have been much in contact with children and youth. They depend more on persuasion and personal influence than on scientific teaching to produce the result which is more immediately before them—the choice of the pupil to follow Christ and consequent Christian character.

A third class in this symposium are mostly pastors of large experience who hope for and expect a transition from the uniform to the graded system but believe that the former is still a necessity for many schools and realize that the latter must be limited mainly to one book, the Bible, and one object, the making of Christian character. Dr. Monro Gibson says: "Our effort should be not so much to go over the books of the Bible, as to master the great facts and truths of revelation. What is wanted, therefore, is a careful preparation of a series of graded lessons, as comprehensive and complete as possible. It will be a difficult task, but it is high time our best men were addressing themselves to it." Archdeacon Sinclair of St. Paul's has found that "many parts of the Old Testament can be taught with advantage to senior classes where the young would only be mystified and perplexed." But he adds, "There is room for both systems: that which is found most popularly useful will survive the longest." Several pastors would have three grades, a primary, an intermediate and a Biblical institute for adults, but they would stop there.

What is the advantage of such a symposium for pastors and Sunday school superintendents? It suggests that no system is ready to hand to be adopted for all schools. Each must study his own school and select the lessons best suited to it. For a large number of schools we are convinced that the International lessons are still on the whole the best available. And this is not only true of small schools and of large ones loosely organized with frequently changing teachers, but for many which are more stable and composed of pupils who attend the better class of public schools. Somewhat depends on the time and skill which the pastor and superintendent can give to the school. Other schools can have two or three grades with advantage but not more. An increasing number every year are able successfully to carry several grades from the kindergarten to the theological class of adults.

There are, however, limitations to the practicability of Sunday school training which the wise pastor will frankly accept without trying to exhibit to the utmost his skill in grading. We are receiving some elaborate programs of proposed courses which seem likely to bring forth a weary little David staggering around in the armor of a Saul. No Sunday school we know of can be organized into a university of religion.

We note with just pride that the Congregational Sunday School and Publishing Society has kept pace with reasonable demands for graded courses and is providing these at much cost even when there is no immediate prospect that sales will be sufficient to meet the expense. For Sunday schools which prefer to use the International lessons the society furnishes helps graded as far as practicable to suit different ages and attainments. For schools which would choose different courses it has spared no pains to provide those likely to be most helpful. Progress is being made in Sunday school teaching and the coming year promises to mark encouraging advance.

It is most confusing to have so many distinguished foreigners in the country at one time.

The *Boston Herald* credits Harnack with being the author of *The Simple Life*.

Ideals of Intelligent Giving

Giving is a part of worship. It naturally associates itself with the common worship of the church on the day of habitual meeting. In the first enthusiasm of the Jerusalem church all things were held in common. In the present usage of the churches, individual responsibility for the use of property is recognized, but an opportunity is given for the contribution of a part for other than private use when the people come together. The contribution box is a symbol of the full consecration of the disciples, which includes property as well as time and strength.

In Jerusalem it was possible for a little while to minister to the needy and the workers personally; nowadays intelligent giving on this plan is impossible. Our neighbors and the heralds of the faith are scattered over the world. Intelligent intermediaries must be found to supplement our own intelligence. The organizations by which we Congregationalists minister have grown up to meet a need, just as the varied departments of the Federal Government have grown. The whole field of service is mapped out and divided among the agents of the churches. We are sure that what we intrust to the agency for missions or for education, will be handled with economy and spent by experts with a view to the best results. After our personal necessities and the needs of our own church work, will come these departments of the work of the churches, all, or nearly all of which every intelligent giver will recognize as having a claim upon his interest and his contributions.

With most of us the problem is mainly one of proportion. We are to divide the money intrusted to us by our Lord, so that our own personal and family needs shall have their full but not their undue share. We are to inform ourselves about the pressing needs of others who have claims upon us and about opportunities of the kingdom of God which depend upon our help. The home needs are not to be determined without consideration of the needs of others and the needs of others are not to cripple the home life. What is our ideal of the proportion, first of interest and then of contribution, to which we are called in dividing our income between these pressing calls? Is our ideal one which Christ could approve? Do we come within measurable distance of the ideal which we have ourselves accepted?

Our Handbook Topic for the Midweek Prayer Meeting, Oct. 16-22. 1 Cor. 16: 1-14.

In Brief

The Morning Star arrived at Singapore, Oct. 5. She is proving a seaworthy craft and a good investment.

Prof. G. Frederik Wright has turned from discussion of the authenticity of Genesis as history and the geological proofs of the Flood, to open and unreserved championship of pies as a staple form of diet. The shade of Emerson will hover over him and give its blessing.

Family discipline seems to be lacking in the Tolstoi family. Tolstoi disclaims against lux-

ury. His wife indulges in it. Tolstoi inveighs against war and hopes for Russia's defeat. His son supports the present war, and predicts that it will cause Russia's regeneration, and ultimately reveal her as the greatest nation of the world.

The splendid church and parish house just built by Mr. H. H. Rogers, the Standard Oil magnate, for the Unitarians of Fairhaven, Mass., was dedicated last week by Rev. Messrs. M. J. Savage and Robert Collyer. Police have had to be put on guard to protect the highly adorned edifice from those who would despoil it. Is this the irony of fate?

It may be that religious liberty is not yet gained in this country, but we have made considerable progress from the time when the colonies were under British rule and Parliament, only six weeks after it had approved the Westminster Confession, passed a law that every one who denied the doctrine of the Trinity or of the Atonement as therein set forth should suffer the punishment of death.

Disliking the import of Miss Ryan's recent article, *Out of Catholicism*, our Roman Catholic esteemed contemporaries resort to the charge that the author is a fictitious personage; and that failing, then they affirm that if a real being, she never was a Catholic, for do not "little words and phrases which Catholics never use" prove it? says the *Sacred Heart Review*. We are not fiction-mongering. We know Miss Ryan, a trustworthy and estimable young woman who will in a future issue reply to these criticisms.

Rev. William J. Dawson, pastor of Highbury Quadrant Church, London, who is to represent the Congregational Union of England and Wales at our National Council, preached last Sunday in the First Church, Montclair, N. J. He will lecture forty times while in this country, and speak before many of our Congregational Clubs. He is one of the most gifted of our English brethren, with rare literary as well as spiritual discernment. He will have a hearty welcome as an author, orator and spiritual leader, from a constituency that appreciates culture wedded to piety.

John Kensit is dead, but his soul goes marching on. The Archbishop of York was mobbed and hooted in the streets of Liverpool last week, while the same day the Archbishop of Canterbury was practically given the freedom of the city which is the capital of New England Puritanism at a meeting in a hall given by a French Huguenot, Peter Faneuil, at which meeting the speakers were a Higginson, an Eliot, an Olney, of Puritan and Huguenot stock; and he was invited to speak before the Boston Evangelical Alliance.

How shall society act toward the divorcee, or toward persons whose remarriage runs counter to the ethics of Christ? These are coming to be important questions, as the civil courts deliver their verdicts separating man and wife. An ex-Governor of Tennessee recently secured a divorce, not on statutory or Scriptural grounds. He has since married. The *Presbyterian Standard* (Charlotte, N. C.) calls on the Presbyterians of the South to boycott the ex-governor as he goes about on his lecture tour. Hitherto he has been one of the most popular lecturers in the South.

It is wise and alert strategy that leads California Congregationalists to favor a generous appropriation by the Church Building Society for the projected Congregational church at Palo Alto, where students of our churches and homes in the Pacific coast, can find an atmosphere at Leland Stanford, Jr., University similar to that they have left behind, and where, while under the disintegrating influences of the inevitable analysis of beliefs which a university career brings, they also can have the atmosphere of pure religion and the opportunity to serve humanity such as connection with a church makes possible.

"We make laws in this country very easily, and we break them very easily," says Bishop Potter, arguing stricter canonical control of divorce. The question which the Protestant Episcopal Church really faces as this matter of divorce comes before its legislative body this week is twofold. What agreement can be reached as to standards which are to prevail in this matter; and once determined, are we prepared to enforce them with all the penalties involved, on rich as well as poor? Unless there is deep conviction on the latter issue, it seems useless to act respecting the first. It may be as easy for a church to legislate as it is for the State, and also quite as easy for the law to be ignored.

Sir William Ramsay, the eminent British scientist, at a banquet in his honor last week given by the Brooklyn Institute of Arts and Sciences, deprecated the underpayment of many of our teachers in our higher institutions of learning. He is right. The idealists of the country—her preachers, teachers, poets, missionaries are underpaid as current incomes go, and the country is suffering accordingly, not only viewed from the commercial standpoint as Sir William pointed out, but politically and socially as well. Dr. Cadman of the Central Church, Brooklyn, in a farewell address expressing America's regard for Sir William, spoke with an eloquence and range of literary allusion recalling Brooklyn's Golden Age of pulpit oratory.

Rev. Dr. N. D. Hillis of Plymouth Church announced last Sunday evening that as soon as he returns from the National Council he will begin an evangelistic campaign in Brooklyn, with Rev. William J. Dawson of London as a helper. He aims to interest especially the population of the submerged districts. Dr. Hillis's reasons for this move are said to be these: that there is a sad waning of conviction on great issues of life and destiny among the people, and that it behooves the descendants of the Puritans and those who claim to be Christians to arouse themselves and set forth once more converting the thoughtless and worldly-minded to better and nobler ideals of living.

A notable triple anniversary was notably celebrated at Minneapolis Sept. 20. It was the seventieth birthday of Dr. Cyrus Northrop, the twenty-third anniversary of his marriage and the twentieth of his inauguration as president of the State University. About 4,000 persons attended the reception given to President and Mrs. Northrop at the Armory, representing all parts of the state and all professions and callings. There is a kind of genuine royal manhood about President Northrop which makes his personality prominent in the faculty at Yale and helps to account for his remarkably successful career in his present position. He is also president of the Congregational Home Missionary Society.

English Congregationalists very courteously held a simple, quiet memorial service for the late Prof. S. I. Curtiss of Chicago Seminary, in the Falcon Square Chapel, London, just after his death. Rev. G. Campbell Morgan was one of the speakers. Professor Curtiss, it seems, was stricken with cerebral hemorrhage while in the office of Messrs. Hodder & Stoughton, London. The *British Weekly* commenting on his death says, "His comparatively early death is a great loss alike to scholarship and to religion." It recalls that in the early stages of the controversy over Higher Criticism, Professor Curtiss was an opponent of W. Robertson Smith; but like his old teacher, Delitzsch, he went over to the other side in due time, converted by facts.

The altered problem of the administrator of the American college today may be inferred from President Buckham's statement that whereas, fifty years ago, it cost a college \$50 a year to provide tuition and apparatus for a student, it now costs \$250. Fifty years ago two-thirds of the income came from the students; to-

day only one-fifth is paid by them. Were this not so, higher education in colleges would be for the rich. Because of the financial strain of administration presidents of our colleges are more and more conforming to the lay type, and less and less to the type of Mark Hopkins. To secure adequate endowment of denominational colleges which are to compete with institutions that have back of them enormously wealthy individuals or the credit of states, is a much graver task than it was formerly, and the peril of the hour is that in trying to get men to lead, the commercial rather than the scholastic or spiritual type of president will become extinct.

Points Worth Noting in Church News

Colorado takes a practical step to secure an educated ministry (The State Association, page 548).

A department in church work aiming at the elevation of home life (The Denver Churches, page 548).

A state body devotes practically its entire session to evangelism (The Minnesota Association, page 554).

Pencilings

BY A PERIPATETIC

A week in which one hears men and women like John Hay, Richard Olney, C. W. Elliot, Booker T. Washington, William James, E. E. Hale, Julia Ward Howe, Jane Addams, Baroness von Suttner, Adolf Harnack, Charles Wagner, Randall Davidson, Archbishop of Canterbury, and John Percival, Bishop of Hereford, utter their most thoughtful and inspiring thoughts, must be forever set apart as a red letter week. When to these are added a score of lesser known and less significant speakers, publicists and reformers from most of the countries of Europe, and from India and China, one realizes as never before what opportunities are afforded today for acquiring the cosmopolitan point of view.

The conjunction of three streams of distinguished foreigners has made Boston a remarkable city to be in of late. Eminent European scholars returning from the St. Louis Congress, delegates to the International Peace Congress, and Anglican delegates to the Protestant Episcopal Convention—these have combined to test and show Boston's hospitality, and reveal her power of absorption. The social test has been met, but we all feel mentally like ruminating awhile on what we have taken in, are proceeding to browse again.

The Thirteenth International Peace Congress will stand out above all others in several important respects. The delegates met in an environment more favorable to their ideals than ever met before. The attendance of audiences, the reports of the newspapers, the messages from official representatives of the State all conspired for a time to make it seem as if the fight had been won. Secondly, the program had been arranged and speakers had been secured so as to give a synthetic form to the proceedings, and so as to compel the public's attention to the fact that not only idealistic reformers, clergymen, Quakers and Tolstoians believe in peace, but also statesmen like Hay, soldiers like Miles, labor leaders like Gompers and Curran, business men like Straus, Carnegie and Capen, and educators like Peabody and James.

Debate and formal addresses also have revealed, as Bilas Perry of *The Atlantic* pointed out in his pungent address at the farewell banquet, that entire loyalty to the national ideal is consistent with adherence to the other ideal of internationalism, and that so long as this is so differences of opinion will exist and must be expected and respected when delegates to an international Peace Congress come

to discuss such divisive issues as the South African war, the transfer of the Philippines to the United States and Belgian rule in the Congo Free State.

While the idealistic element in the peace movement had free expression and striking incarnation last week, the judgment passed upon the body as a whole must be that it is coming to a stage where alliance with the great forces of statecraft, united labor, boards of commerce, and the like is causing a calmer, more opportunistic mood. Half a loaf is being taken in lieu of a whole one. Perhaps the sanest words uttered at the congress were by Julia Ward Howe, who insisted that the conception of justice must be held to, as well as the conception of love and pity; and by Prof. William James, who closed the congress with the words of a philosopher: "We must go in for preventive medicine, not for a radical cure. We must cheat our foe, circumvent him, not try to change his nature." Similar in tenor was Jane Addams's advice.

If asked to name the greatest speech of all those heard during the week, the reply would have to be, Hon. John Hay's welcome in behalf of the nation. In substance and in diction it was great. The most eloquent of the foreign delegates was Rev. Walter Walsh of Dundee, Scotland. The delegate who has done the most for the peace cause in a practical way is Mr. Cremer, M. P., founder of the International Parliamentary Union. Baroness von Suttner, the Austrian woman whose novel *Lay Down Your Arms* has powerfully affected popular sentiment on the Continent, has a gracious presence, a large heart and much vigor of character. Jane Addams is the philosopher of the movement in this country, the one who is getting ready to discuss it in the light of the evolutionary concept, and with the social point of view rather than the individualistic. Charles Wagner of Paris contributed little in the way of thought, but much in atmosphere and in an abounding, ebullient love of mankind in general. The moral hero of the meeting was John Percival, Bishop of Hereford, the Anglican prelate whom English Nonconformists like for his decent treatment of them, and honor for his courage in defying the Ministry and the Anglican bishops when his conscience bids him. He has dared to stand alone in many a fight, and hence to be in an atmosphere where peace was honored, as it was at Symphony Hall at the great opening religious service, well-nigh overcame him by its contrast. Even then, his prophetic spirit led him to plead faithfully and most sweetly with his American hosts lest they betray the ideals of the fathers and dash the hopes of mankind for the republic.

Booker T. Washington as usual was a center of attraction, especially for the foreign delegates, Charles Wagner of Paris being particularly uproarious in his demonstrations of admiration and delight. In sheer oratorical power no speaker at the farewell banquet came near Washington save Bilas Perry of *The Atlantic*. Mr. Washington played a new rôle, the champion of his race in Africa suffering under what he believes to be the brutal rule of King Leopold of Belgium.

In such a polyglot assemblage as the Peace Congress one quickly realizes two things—the increasing use of English speech with facility and accuracy by foreigners, and the dominance the world over of essentially the same ideals of human conduct. English is the coming language. A fraternity of spirit does exist today.

To hear Prof. Pierre Janet of the University of Paris, the authority on hypnotism, Edward Sievres of Liepsic University, the great philologist, and Adolf Harnack of Berlin University, the historian of the Christian Church, at one sitting is an exceptional treat. Even if ignorant of German one could scarcely see or

hear Harnack, without being impressed by his gestures and method of speech, and with the fact of his greatness, and his singular talent as a teacher. Spare in form, acute and penetrating in features, tingling with energy, mobile in play of feature and facile in use of hands and arms, with much range of pitch and tone, he dominates the scene once he arises to speak. Add to this wealth of knowledge, fervor of spirit, loftiness of ideal, and a topic like the right place of science in the culture ideal, and you have a rare treat. Incidentally it may be interesting to add that both Harnack and Janet emphasized the superiority of Harvard over conditions they know in Berlin and Paris, in that its unity of location of departments and correlation of its faculties makes for a catholicity of spirit and mutual knowledge which are admirable.

What Randall Davidson, Archbishop of Canterbury, may be as an ecclesiastic, I do not know. I have only seen him as a British citizen, welcomed to Boston in a town meeting held in Faneuil Hall, presided over by a Higginson, and addressed by President Eliot of Harvard University and ex-Secretary of State Olney. Two more pronounced Americans of an independent and non-relational type could hardly have been found to extend the welcome, and with characteristic candor each abjured all use of formal titles or perfunctory flattery of the guest of honor, and went right at the matter in hand, Mr. Olney improving the opportunity to inveigh against current tendencies in our American political life, President Eliot to describe the surprising and welcome racial and religious outcome of the principle of religious toleration for which Massachusetts and Boston in particular stands. Each speech was as far removed from the conventional address of welcome as any the distinguished prelate is likely to hear while with us. He in turn rose to the occasion and was equally candid and bold. He spoke as a Briton to Americans, as an avowed believer in religious toleration, as a learner sitting at the feet of the American people, as a friend of universal peace and concord, but especially between English-speaking people. Everything he said and did was done with a nobility and simplicity that charmed, and commanded one's respect. If he reminded the sons of Puritans of their intolerance in turn after they had suffered from the intolerance of Laud, it was not in a carping spirit, but only to proceed to the affirmation of the fact that on both sides of the water the day for such spirit and action is past.

Imagine a president of a Methodist university welcoming to Boston's Evangelical Alliance the successor of Archbishop Laud, in a church (Park Street) representing the ancient Puritan faith of New England! Conceive, if you can, of the head of the Anglican fold being cordially welcomed and appreciatively heard by a majority of the non-Episcopal clergymen of Greater Boston! Yet this is what we have seen. Both the Archbishop of Canterbury and his audience realized the significance of the event, and to each the lesson of the hour was not lost. Park Street has seen many strange sights and may be preserved to see yet stranger ones, but up to date this is the most revolutionary, from an ecclesiastical historian's standpoint. What would the Pilgrim Fathers say could their spirits know that Laud's successor today admits that the separation from the mother church was for the betterment of the life of the world? What would John Wesley's shade think of it if he knew that Laud's successor visited a great university founded and controlled by Wesleyans and spoke as a Christian brother to students and teachers?

It is a good thing for the Church of England that she has a Scotchman at her head just now. Dr. Davidson will learn more while among us, and do more in the way of reform when he returns than if he were a thorough-

going John Bull. Scotland is nearer us than England in her social and educational ideals.

From Washington

PRESIDENT ROOSEVELT ATTENDS THE DEDICATION AT MT. PLEASANT CHURCH

With the fading and falling of the foliage at the north, people are returning to Washington to find the city still in its summer greenery only a little dusty and the worse for wear. All the stay-at-homes have a most complaisant and well-fed air, and drop remarks about the coolness of the summer, the fresh fruits and vegetables, and all the other comforts of home life, and then add, by way of being polite—but you are looking well, too.

The boiling of every drop of Potomac water used as a beverage, is proclaimed by the Health Department to be a necessity; kerosene heaters and tea-kettles are installed in all the public schools, and the sale of bottled waters is booming. This must continue for many months until the filtration plant is completed. That and the construction of the railway terminal, are distorting the face of the landscape in the eastern part of the city, and throwing dust over a wide horizon. It will all be healthful and convenient when completed. While so much remains to be finished in great public works, and all the details of home are clamoring for attention at once, it was pleasant to begin the autumn with a new church of our denomination completed, and to join in the initial service of consecration on the first Sunday in October.

The Mt. Pleasant Congregational Church, organized eighteen years ago, has successively outgrown a small frame building and the Sunday school room of its new edifice. Something over a year ago the required additional ground was obtained, and the people rallied with courage to the undertaking. The result is a comfortable, harmonious, well lighted audience room, in which each of the 650 persons whom it will accommodate feels that he has a good seat. More pews can be put in, and galleries added when needed. The organ and and furnishings are complete. This fresh, beautiful room is reached from the street by a short flight of steps and a broad corridor upon both sides of which open cheerful parlors. Above them, on the second floor, are the Sunday school room and the pastor's study, while a basement under the entire building contains a kitchen, dining-rooms and a gymnasium. The whole plant is an investment of \$85,000, a considerable portion of which is in the form of an interest-bearing debt. But a membership that has averaged more than fifty additions annually during the past ten years, and is now over six hundred must feel the courage of numbers. Better than that, it has the strength of union, and is most fortunate in the wise leadership of its pastor, Rev. M. Ross Fishburn. For a decade he has devoted himself to the gathering and housing of this congregation, and no one rejoices more in this important addition to the equipment of our denomination in this city.

The week has been a seven days' jubilee of which the attractive program is a suggestive souvenir. Prof. George Barker Stevens of Yale preached the first sermon in the new church home. An organ recital one evening, greetings from other churches another, and upon a third, a lecture by Rev. W. J. Dawson of London, upon Savonarola: Monk, Patriot and Martyr—given with a charm and power not to be described—are some of the uses to which the room has been put during the week. The weather throughout has been as kind as the President who attended the Sunday morning service. He accepted the invitation extended through District Commissioner West, who is a member of the congregation, a couple of months ago, with the understanding that his coming should not be heralded. It was not until the close of the service that

most of the congregation knew that the Chief Executive of the nation was among them. He was an attentive listener, and left as quietly as he came, the people standing as he passed down the aisle.

Congregationalists and others who come to Washington will be as cordially welcomed at Mt. Pleasant as at the First Church, and can see the investment of influence made by the Congregational Church Building Society which came to the aid of both institutions with helpful loans, in their struggle to establish themselves. The spire of the one and the tower of the other are still unfinished—perhaps that is the reason why upon the menus of the Congregational Club banquets, a fine large steeple is so prominent.

Oct. 7.

L. C. W.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 7

The first meeting of the autumn last Friday morning brought together a goodly number. Mrs. C. L. Goodell presided, and characterized the work in hand and in prospect as divine, although committed to human agents. Several missionaries who were on furlough have returned to their fields: Miss Patriok and Miss Prime to Constantinople College, Miss Miriam V. Platt to Harpoot, Miss Claribel Platt, lately of Smyrna, now transferred to Marsovan, Miss Blakely to Marash, Miss Lord to Erzroom. Miss Susie Riggs of Marsovan has linked her fortunes with those of Mr. Getchell of the same station, and Miss Annie Tracy has gone to Harpoot as Mrs. Riggs, the wife of the president of Euphrates College. As new recruits, Miss Julia F. Winter, a teacher at Hampton Institute, has gone to Mt. Silinda, East Africa, and Miss Helen Winger to Madrid as science teacher in the International Institute for Girls in Spain. Miss Alice Underwood Hall is now under appointment for Foochow, and will soon be on her way thither. Others have come to the homeland: from South Africa, Miss Lindley; from Turkey, Miss Fensham, Miss Matthews, Miss Pierce, Miss Foreman and Miss Seymour; from India, Miss Harding and Miss Bessie Noyes; from Mexico, Miss Hammond, and from Micronesia, Miss Olin. Miss Lilla Ireland, whose name with that of her parents is closely associated with work among the Zulus, was present. To sail on the twelfth in company with Mrs. Bridgman and Mr. and Mrs. Cowles for that mission, she gave some tender words which aroused sympathy that will follow her to her "beloved Africa," to an inheritance of missionary service not only from her parents, but from her grandparents, Mr. and Mrs. Alden Grout. Mrs. Stover, coming from West Africa, had landed only on Thursday, and gave her first words of greeting to an American audience before she hastened to Oberlin and then to her only daughter in Chicago. As she told of the eagerness of the people to facilitate her journey, of the twenty men who vied with one another for a chance to carry her hammock on the way to the sea, and of the sorrow expressed that the "mother" must leave them, there was many a prayerful wish that restored health may enable her to return ere long.

Harpoot was represented by Mrs. and Miss Wheeler and Miss Bush, and it was a special pleasure to welcome Miss Harriet Seymour from that station, after her thirty-seven years of service with but one furlough twenty-six years ago. The audience rose to greet her, and her presence and words were indeed a benediction.

Special prayer was offered for the meeting of the American Board and attention was called to the approaching annual meeting of the Woman's Board in Union Church, Providence, R. I., Wednesday and Thursday, Nov. 2, 3. A rich program is arranged, including addresses by missionaries from Africa, Turkey, India, China, Japan and Micronesia.

Representative Educators on the Issues of the Campaign	The Presidential Succession Two Personal Preferences	Considerations Which Will Influence Voters
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Why I Shall Vote for Mr. Roosevelt

BY REV. WILLIAM J. TUCKER, D. D.
President of Dartmouth College

The present campaign is disappointing in that it lacks well-defined political issues. It is, of course, the business of the opposition to furnish issues, to show, that is, why a given Administration, if its policy has been clearly marked, should not be continued in power. A summary of the reasons why the present Administration should not be continued in power is given by the Democratic candidate for the Presidency in the following terms:

The issues are joined and the people must render the verdict.

1. Shall economy of administration be demanded or shall extravagance be encouraged?
2. Shall the wrongdoer be brought to bay by the people, or must justice wait upon political oligarchy?
3. Shall our Government stand for equal opportunity or for special privilege?
4. Shall it remain a government of law or become one of individual caprice?
5. Shall we cling to the rule of the people, or shall we embrace beneficent despotism?

Of the five issues here put forth four are political, and one, the fourth, is personal, but it is quite evident that the political issues are not sufficiently distinct and aggressive to make the campaign thus far anything more than a campaign of personalities. A glance at the political issues will show their weakness as issues. The first, that of economy, is the conventional issue of a party in opposition, and not infrequently that of successive administrations within the same party.

The second, that of the legal restraints of trusts, is sustained by the intimation that the common law may be invoked in the absence of specific statutes which are applicable; but the essential difficulty is not noted, namely, that of securing the support of the Supreme Court in the interpretation of laws bearing upon trusts. It is probable that the Supreme Court would show greater uncertainty in the interpretation of the principles of the common law in their application to trusts, than it has shown in its interpretation of specific legislation by Congress. The actual achievement of the Administration in the Northern Securities case seems to me much more to the point than the discussion of further possible legal methods of restraint.

The third issue is the tariff. Personally I am not satisfied with the position of the Republican platform on this issue, nor with the more recent utterances of President Roosevelt. But the attack from the Democratic party is very guarded. "This difference in principles," between the parties, "still exists"—with the one tariff for revenue first, with the other tariff for protection first—"but our party appreciates that the long-continued policy of the country, as manifested in its statutes makes it necessary that tariff reform should be prudently and saga-

ciously undertaken, on scientific principles, to the end that there should not be an immediate revolution in existing conditions." Certainly there is nothing in this statement to make the trusts quail. Tariff reform to this degree will doubtless come whichever party is in power.

The fifth issue presumably is imperialism, but when analyzed it is simply the question whether the Philippines shall be promised self-government in the sense of independence to take effect when "they are reasonably prepared for it," or whether the process of preparation shall go on towards this ultimate end without immediate promises.

One looks in vain through this summary of issues to find a real political issue worthy of the name. The old academic distinction between the parties, as strict or free constructionists of the Constitution, appears in the rhetoric of the platforms and speeches, but serious differences of a practical sort are wanting. Mr. Shepard has said of the Republican party that the business classes support the party today, "because it no longer endangers business by espousal of moral causes." It is quite evident that the Democratic party, as at present managed, does not propose to "endanger business." However strongly one may have felt about the silver immorality to which the party was committed under the leadership of Mr. Bryan, one could always feel under his leadership the beat of the moral pulse of the party. A great deal of moral passion went wrong during those years, but moral passion was there unmistakably. It is not today in evidence: and in its absence, in the absence, that is, of distinctive issues which are vital, the campaign is made to turn upon the one personal issue stated in the fourth count—"Shall it" (our government) "remain a government of law or become one of individual caprice?" (It is possible that the fifth count was intended also to be personal.)

This question brings by intention the personality of President Roosevelt to the front. It has become the real issue. Withdraw it from the contest, and whatever vitality the contest now has would be lost.

I am emphasizing the fact that this is a personal not a political campaign. Happily it is free from disgraceful personalities. By common consent the candidates stand forth as men of unimpeachable character, an honor to American manhood. Still this is a campaign of personalities, or perhaps one should say of temperaments, rather than of principles. The two candidates stand for distinct types, and men who are not fixed partisans will vote for the type with which they are most in sympathy. The chief issue is safety. To my mind the Government will be safer in the hands of Mr. Roosevelt than in the hands of Judge Parker. We know the risks of self-reliance, of physical and moral courage, of enthusiasm, of the predominance of ideal-

ism. We cannot so easily measure the risks of temperamental caution, of protracted deliberation in action, of the judicial balance in place of executive forcefulness.

We are to elect a man to the Presidency. Every department of the Government will suffer if the functions of that office are not maintained in full dignity and power. The nation has had a few great Executives—Washington, Jefferson, Jackson, Lincoln, Cleveland. From which one has the nation suffered loss? From which one has the nation not received permanent advantage in spite of the fears of contemporaries? Singularly enough, in view of the present alignment of parties, the majority of forceful Executives have been Democrats. The memory of President Cleveland's Venezuelan Message is fresh in our minds. I do not hesitate to say that it was the foundation of the present friendship between Great Britain and the United States. The action of the Salisbury government in the Fashoda incident was far more conducive to the peace of the world than its dilatory and uncertain action in the settlement of the results of the war between Japan and China. International comity, if not friendship, rests upon the wholesome respect which one nation bears to another.

I fear the perils of natural conservatism in a national leader more than I fear the perils which are likely to follow from ready, prompt and decisive action. The dangers of inaction, or of hesitant action at critical times, are not always to be seen at once, but they are sure to appear in after results of failure or loss.

The question inevitably arises in regard to the executive office of the nation, if its incumbent is not a leader, who is to be the leader? I want to vote, as nearly as possible according to my convictions, for a man of definite and avowed policy who will take the proper measures to carry it out. It is not enough for me to know that one is not under the domination of some outside man. That is altogether a negative position. I want in the Executive of the nation a man with full capacity for leadership. Such an Executive seems to me to be the safe head of the nation in the midst of disturbing influences within, and among the alert and efficient rulers of the nations.

It is sometimes well to get the perspective of distance in the judgment of contemporaries, especially of those whose actions are magnified to the last detail in the light of political prejudice. The London *Spectator* under date of June 25, says of the President: "Mr. Roosevelt is essentially a moderate man. The essential moderation of Mr. Roosevelt's aim has been, we readily admit, obscured by the enthusiasm with which he throws himself into all questions which he believes to be of importance, by the vigor of his language and by the tenacity of his nature. That he speaks in loud and firm tones, nay shouts, and that he holds on like a bulldog, is doubtless true; but he

does not hold on to the extreme things, but to the sensible and moderate things."

This opinion will prove, I believe, to be the judgment of history in regard to Mr. Roosevelt so far as his career is now on record. He is not a radical. His apparent radicalism lies entirely in the forceful manner in which he handles "moderate and sensible things."

Mr. Roosevelt is the most conspicuous man amongst us, who stands for politics as a profession—the only man whom I recall, with the possible exception of Mr. Arthur, who has ever been elevated from that profession to the Presidency. We have taken lawyers and generals for this office, but not men whose first business from the very beginning had been politics. Mr. Roosevelt entered political life with the definite purpose of maintaining his integrity as a man and his ideals as a politician. I know of no man who has come so near to the realization of his purpose. One may not like all of his political appointments, one may not approve of all his forms and methods, but I recall the career of no man who has lived in the thick of the fray who has done so few things which one feels called upon to attempt to justify. He has the temper and aptitudes of a man of action. I have a friend at the head of a corporation who has occasion to employ various lawyers. As the result of his experience he divides lawyers into two classes—"those who will tell you what you can do and those who will tell you what you cannot do." It would not be difficult to locate Mr. Roosevelt in any corresponding division of statesmen. He is not a strict constructionist of the Constitution. There are very few who are such with entire consistency. I have waited for a long time for protests, from many who are avowably such, against the strain put upon the Constitution by the legislatures of the Southern States.

Mr. Roosevelt is as good an example as we are likely to have, or can reasonably ask for, of the man who is willing to devote himself fearlessly and honorably to politics. Believing in the main in the principles for which he stands, as parties are divided today, I count it a duty and an honor to give to him my loyal support as an expression of confidence in him personally.

Hanover, N. H., Oct. 5.

Why I Support Mr. Parker for President

BY HENRY WADE ROGERS, DEAN OF
YALE LAW SCHOOL

I oppose the election of the Republican candidate and favor the election of the nominee of the Democratic party for the following reasons:

1. The Republican candidate, according to the admissions of his own party associates, is a man of inordinate egotism and cocksureness—Senator Hanna is reported to have said beyond any man he had ever known—one who is impulsive and delights in doing spectacular things. He carries the big stick and talks continually about cowards, weaklings and cravens who babble of peace. He has shown a disregard of international law, of treaty obligations and constitutional limitations. He has thrown the influence

of his office, not against but in favor of the corrupt bosses of his party. While governor he was constantly running from Albany to New York to consult Boss Platt, with whom he has continued in close intimacy since his accession to the Presidency. He has been in confidential relations with "Matt" Quay, by his own admission, his "staunch and loyal friend." He has bestowed patronage upon the adherents of Addicks, rightly called "the unspeakable." He would be worthier to sit in the seat of Washington, would loom up as a greater and better man had he not loaned his influence and given his support to these men who have done as much to demoralize and debauch the political life of the country as any men who can be named.

The Democratic candidate is in temperament the exact antithesis of his opponent. A cautious and conservative man, his experience as chief of the New York Court of Appeals has made it second nature for him to hear and examine the whole case before making up his mind concerning it. He jumps to no conclusions, but arrives there after deliberation and with due circumspection. He carries no big stick and never blusters. He has the respect of the trained jurist for the Constitution and will never be found transgressing the rules of international law, even in his dealing with the weakest of states. As between these two candidates, both honest and courageous men, the Democratic candidate seems possessed of the qualities which make him the more desirable man in the high office of President of the United States.

2. The Republican candidate stands for the maintenance of an autocratic and insolent imperialism which finds no warrant in the Constitution and subjects to absolute despotism 8,000,000 of men contrary to all our traditions and fundamental principles.

3. He has estranged from us all the South American republics by violating the law of nations and breaking our solemn treaty obligations with Colombia in the matter of Panama. In that transaction the United States, in my judgment, was dishonored, and a chapter was written into the history of our international relations which we will hereafter look upon with mortification and regret.

4. He stands "pat" for a high protective tariff which shuts the manufacturer out of a world market and enables him to oppress and legally plunder the consumer in the home market by extortionate charges. The platform upon which he stands gives no promise of relief, and every prominent Republican who has ventured to advocate a revision of the iniquitous Dingley tariff has been silenced or suppressed. That tariff went into effect in 1897. The cost of living in the United States has increased since that time, according to the figures of R. G. Dun & Co., forty-three per cent. The same authority states that during the same period the wages of the men employed upon the railroads (and I assume that is as fair a basis of comparison as any that is available) rose at the most only seven or eight per cent. Why should we submit to extortion like this? The contention that the high duties imposed by the Dingley tariff are necessary to pro-

tect the American working man against "the pauper labor of Europe" is in my opinion absolutely untrue, neither do I believe that there is a single philosophical economist in the United States who will assert it to be true.

5. His election would give no assurance that the United States would endeavor to secure that reciprocity with Canada which all New England so sorely needs if its industries are to prosper and its people are to increase in wealth and influence. The platform declaration of his party upon this matter is not satisfactory, and if it were could not be trusted in view of the broken promises upon the same subject contained in the platforms it promulgated in 1896 and 1900.

6. He stands for militarism and a great military establishment that already imposes an immense burden upon our people and one which will be greatly increased if his ideas are to prevail. Already our war and naval expenditures combined, excluding pensions, rank with those of England and outrank those of France and Germany. At a time when European statesmen, groaning under their burden seek to unload it, and to that end advocate a disarmament of nations, the ambitious and strenuous candidate of the Republican party would have the American people take upon themselves the burden which Europe would rejoice to lay down. That which he advocates we have been warned against not only by Washington, Jefferson and Hamilton, but by all our great men from the founding of the Republic to the hour when our success in the war with Spain made some of us forget the wise teachings of our fathers.

7. He has not applied the criminal law to any individuals who have violated the laws of the United States respecting trusts. All have gone unpunished. He largely won his popularity with the people two years ago by his advocacy of a "trust busting" policy. He went up and down the land announcing that he was for a constitutional amendment which would give Congress power over all corporations and enable it to "regulate" them. Having thus secured that popularity which made necessary his nomination, he seems quickly to have dropped the issue and made his peace with the corporate influences by assurances, given publicly and privately by those nearest him, that the Administration did not propose "to run amuck with the corporations." Why is it not as much his "duty" to enforce the criminal law against the trusts as it was to institute the Northern Securities Case? There are those who contrast his attitude toward trusts in 1902 and 1904, and are persuaded in their own minds that he has been playing to the galleries. I am not convinced that all trusts are bad and should be suppressed, but I am persuaded that there is a real necessity for certain legislation respecting them which the Republican party has not shown any disposition to enact, and which I have no idea it will enact if it wins this election.

8. The policy he represents involves governmental extravagance, which is, in my opinion, oppressive and demoralizing. We have been living in a time of peace, and yet the expenditures during Mr. Roosevelt's administration amount to \$2,641,724,019, which is an excess over

Cleveland's administration of \$883,024,802. To defeat the Republican party is to roll back this swelling tide of governmental extravagance. To fail to defeat it is to encourage a recklessness of expenditure which bodes no good to our people. It leads to a recklessness of private expenditure which is destructive of that thrift and economy so important to every community.

9. The Republican party has been so long in power that it has become arrogant and withholds from the people information to which they are entitled. The party seems to regard itself as the master and not the servant of the people. During the war in the Philippines it adopted a policy of suppressing information as to what was going on in those distant possessions which made it impossible to know essential facts. During the last session of Congress the Democrats asked in vain for a Congressional investigation into the affairs of the Post Office Department. I am in favor of a Democratic President and a Democratic House so that the books can be opened and the truth made known not only respecting the department named but the Department of the Interior and those of the War and Navy as well. Recently the President has issued an order that none of the departments should give out any of their estimates as to expenditures for the next fiscal year. There should be no secrets from the people concerning the public business. I want the light turned on and the arrogant refusal to do it by the party in power rebuked.

I have stated some of the reasons, necessarily in brief form, for desiring the election of Judge Parker. I wish now to say that the Democratic party of today seems to me truer to the ideals which in 1860 dominated the Republican party than that party is itself. The Republican party of 1860 was a party of great moral ideas. The Republican party of 1904 appears to have drifted from its early moorings. Today it repudiates principles which it deemed fundamental in the days when it became great. In 1856 and again in 1860 the party placed a plank in its platform which recited the principles embodied in the Declaration of Independence. All men, it declared, are created equal, and governments derive their just powers from the consent of the governed. The maintenance of these principles it proclaimed as "essential to the preservation of our republican institutions." The later Republican party, now seeking the suffrages of the American people and asking their approval of its record, has declared in the speeches of its leaders in both branches of Congress and in its treatment of the Filipinos that these principles, deemed by the founders of the republic "self-evident truths" and by the founders of the Republican party as "essential," are only "glittering generalities" false in theory and untrue in fact. Today it is the Democratic party, and not the Republican, which stands upon the principle that the true basis of government rests upon the consent of the governed and which proposes to accord to the Philippine Islands the independence that is their right.

In 1856 and 1860 it was the Republicans who were being told they should not

"agitate" about slavery as agitation was dangerous to the peace of the republic. Then the Republicans were requested to have no opinions on the subject of slavery, or if they had opinions were asked to suppress them. They made answer that free discussion is the very life of free institutions, and that the true danger to popular forms of government begins when citizens are not permitted freely to think and speak. In 1860 and 1904 we see conditions reversed, and it is the Democrats who are told that they are enemies of the republic and "little Americans" when they assert that the just powers of government are derived from the consent of the governed. The Republican party, which gave freedom to 4,000,000 of black men when it was led by Lincoln, now establishes an absolute despotism over 8,000,000 of brown men who have, under the Constitution of the United States, no rights which the Congress is bound to respect. In 1904 it is the Democratic party which protests and asserts the rights of these subject peoples and makes promise to them of that independence which the Republican party has, in my opinion, no intention of ever according to them.

In 1856 the Republicans in their national platform denounced polygamy and slavery as "twin relics of barbarism." In 1904 their platform is as silent as the grave concerning polygamy, and it is the Democratic platform which declares that "We demand the extermination of polygamy within the jurisdiction of the United States and the complete separation of Church and State in political affairs." The silence of the Republican party was not due to an oversight as the matter was brought to the attention of its Committee on Resolutions by an Anti-Polygamy League. I share in the belief that the Mormon Church is in politics, and in alliance with the Republican party. If it is true it is a most unholy alliance. We know that the Church is now represented in the Senate of the United States by one of its Apostles, and that he is a member of the Republican party. How does it happen that Senator Smoot is a member of that party if the party is true to its original articles of faith and believes polygamy is a "relic of barbarism"? In the days of Lincoln and Seward South Carolina did not send Republicans to represent it in the Senate. Why is it that Utah and the Mormon Church send a Republican to represent them in the Senate?

If the Republican party has the courage of its convictions and means to be honest with the people, why did it shirk the issue raised by the petition presented against the seating of Smoot and seek a pretext for postponing a decision of the matter until after the election? We all know it was done (1) not to offend the petitioners and (2) to give the Mormons the spur in the carrying of the Mormon states for the Republican candidates. In 1860 no man believed Lincoln could carry a single slave state. In 1904 the candidate of Lincoln's party hopes to win the election with the help of the electoral votes of the Mormon states!

The Institute of Social Reform in Madrid has voted to abolish bull fights on Sunday. Well and good, but why not on Monday too?

A Fraternal View of the New Home Secretary

BY REV. H. P. DOUGLASS

He did not seem the typical man-who-does-things, nor did his all-around qualities stand out; nevertheless the vacation traveler to Duluth, curiously awaiting his first impressions of the pastor then just called to St. Louis, was to get two interesting side-lights on his character that Sunday morning. First came Sunday school. A big, simple-hearted man talked to the children, plainly and as if he loved them. The occasion was the graduation of a primary class into a higher department. Public worship followed. The sermon was on The Dramatic Element in the Fourth Gospel. Possibly it had served as an associational paper. It will hardly be available for a secretarial address. But it had fine literary flavor, treated a scholarly theme without pedantry and maintained the spiritual end of preaching.

The more exacting St. Louis pastorate prevented neither Dr. Patton's personal ministries to children nor his gleanings of religious material from literary fields. He still had time for his pastor's class, for inventive activity down to the details of building blocks and sand tables, to make practical test of the theories of the new religious education and to know the fine joy of making children acquainted with God. "I could win one a week," he told a friend; and no great administrative responsibility or denominational enterprise has drawn him from that most vital service. Each Lenten season, too, found Dr. Patton giving the results of his studies of poetry in a series of readings, epitomizing the spiritual message of some great modern Voice and giving the Christian spirit its highest contemporary expression. Besides these formal excursions into literature, his general pulpit work, notably in his brief vesper addresses, has been rich in the same atmosphere.

First Church, St. Louis, has a splendid heritage of tradition and Dr. Patton has ably maintained its standards. His own imagination has enthroned the pulpit, even as the history of the church has. Popular in the good sense, as speaking always plainly, unaffectedly and in the language of life rather than of books, never without a sincere and high-minded message, his preaching has aptly harmonized with the spirit of his church, attracting elect souls in every walk of life rather than thronging thousands, but capable of touching vitally any thoughtful and earnest heart.

The First Church's semi-centennial, celebrated two years ago, suggested a long look forward as well as a retrospect. Dr. Patton helped his people to take that look. Quietly and without agitation they considered and turned their backs upon the policy of following the procession to the West End and as quietly undertook far-reaching plans, now operative, for an ample endowment against the evil day when the shifting of population shall render their present field financially less tenable. The future will have cause for thanksgiving in this piece of statesmanship.

In modest fashion, simply by giving his

best energies to demands as they successively arose, Dr. Patton has come into a position of recognized denominational leadership in St. Louis and in the state. Largely as a result of his enthusiastic tact and energy the raising of the combined debts of the St. Louis Congregational churches and the completion of all needed houses of worship were secured—one of the denominational events of last year.

Upon him, more than on any other, the mantle fell which Dr. Henry Hopkins wore so long and gracefully, and his departure from the state is an immeasurable loss. As chairman of the state educational committee and trustee of Drury College he has given unceasing vigor to our Missouri schools. In fact, nearly every important state interest has felt the uplift of his personal concern for it. For

the last years he has been at the head of the co-operating committee of the American Board.

His keen judgment and good sense, whether it be in selecting stained-glass windows or college presidents, and his uniformly happy relations with fellow-pastors augur well for his success in the secretaryship. A Western man, too, by birth and pastoral service, yet with Eastern education and experience, he hopes to reach the undeveloped resources of the West for the treasury of the Board. Only distrust of his own linguistic ability kept him from volunteering as a student for the foreign field. "I have always believed," he says, "in missions as the chief business of the Church." No man will come nearer being able to make the American Congregational churches believe it, too.

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

91. *Would it accord with Christian ethics for a minister, when taking a vacation and drawing his salary, to accept a compensation for supplying another pulpit, thus receiving wages from two paymasters at the same time?*—W. C. C. (Vermont.)

Yes, if the end of the vacation is not thwarted, as quite conceivably it might not be; it might even be much helped. The vacation, I suppose, is simply a part of the regular arrangement made between the church and the pastor, and it need not affect the question of additional compensation during the vacation time. Yet, no doubt, there is need of careful conscientiousness here. A pastor's own church has a right to expect that he will come back from his vacation a reinvigorated man, freshly strengthened for his work. But the pastor's greatest need might be intellectual stimulus, rather than physical rest; and some preaching in another environment might, so, help him more in his own work.

92. *Who, in your estimation, are the few great constructive progressive theological thinkers of the present time, whose work no religious teacher can afford not to know about intimately? Many country pastors can afford but few new books. Who are the theological writers of the day that a man who wants to keep his theology alive ought to get in touch with?*—C. S. H. (Vermont)

I suppose the questioner has in mind representative theologians of different schools, and with that understanding I can perhaps do no better than to name the books that, for a similar purpose, I go over with my own theological classes. (1) Fairbairn's *The Place of Christ in Modern Theology*, giving a liberal-conservative view, and especially valuable for its emphasis on the historical Christ—the historical portion of the book being perhaps even more valuable than the distinctly theological portion. (2) Orr's *Christian View of God and the World*, representing perhaps as satisfactorily as any book I can name a conservative view that is meant to be stated in full knowledge of modern thinking. Frank's system of *Christian Certainty* is really more conservative than Orr, but would probably not be as rewarding to the ordinary reader. (3) Pfleiderer's *Philosophy and Development of Religion*, as representing the German radical view, and standing very well for the general radical position in this

country. (4) Herrmann's *Communion of the Christian with God*, which might be coupled with Harnack's *What is Christianity*, as representing the Ritschlian view. Probably most readers would get more from these two books than from Ritschl's own *Justification and Reconciliation*, which is, nevertheless, of course, the great Ritschlian source. To these representative books might well be added Dr. W. N. Clarke's *Outline of Christian Theology*, as one of the freshest and most satisfactory recent general presentations of the entire field of theology, and Sabatier's *Religions of Authority*, an attempt to carry the Protestant position to its absolute logical conclusion. These books would put one in touch with practically all the important phases of present-day theological thinking. All these books ought to be worked through critically, noting any unproved assumptions, any inconsistencies in treatment, and any further direct criticisms that appear to the student, as well as the positive contributions they have to make to the student's own thinking. It seems to me that a pastor rather owes it to himself to work through, in some such careful way, at least one really notable book in a year. The two great recent Bible Dictionaries should be again referred to as covering alone in special articles the most important theological themes, and from different points of view.

93. *In question 78 you refer to some thirty cases in which prayer to Christ is expressed or implied in the New Testament. May I trouble you for the references?*—I. F. S. (Massachusetts.)

As others may have had this same question in mind, while of course it is hardly possible to take the space for such a list of references, it may be of value simply to say that it is agreed, I believe, by all scholars that "the Lord," in the New Testament, quite commonly refers to Christ, and that with this suggestion one can himself make out a very considerable list of passages from his concordance. One of the clearest cases, and alone quite sufficient to establish the point at issue, is found in 2 Cor. 12: 8, 9.

94. *In reply to question 74, what do you mean by needs of different temperaments in the Christian life?*—D. T. (Nebraska.)

I mean simply that in dealing with the religious life of men we must as carefully take account of their differences as we expect to in other matters. That would mean, for example, as I have elsewhere pointed out, that the same advice cannot be wisely urged with those who are predominantly intellectual and with those who are predominantly emotional

or volitional. So, too, we need to distinguish between those who are plainly self-conceited and those who are as plainly persistently self-depreciative. The most important difference, perhaps, to be noted is that the growth of some seems to be almost always attended with some sudden or marked experiences, while the growth of others may seem to be quite lacking in such marked crises. Many similar illustrations could be given, but these will perhaps suffice. It should not be forgotten that the noting of such differences is vital for the best Christian fellowship and for effective Christian work. Our most cruel judgments of one another usually arise from the very common insistence that the experiences of others must correspond to our own type.

95. *In your answer to No. 25, you speak of the Bible as "a record of the progressive revelation of God to men, culminating in Jesus Christ." Do you mean the Jesus Christ of the Gospels, or the Jesus Christ of the later New Testament period? Is the revelation of the risen Lord Jesus Christ in the life and ministry of the Apostle Paul larger, grander, more inspiring? Is it an advance upon the revelation of Jesus Christ during his humiliation?*—J. F. F. (Massachusetts.)

I meant simply Jesus Christ as known through the entire New Testament. I regard Epistles and Gospels alike as both reflections of him, and therefore both helping to the understanding of him. Many of the Epistles, it should be remembered, are really earlier, as a matter of fact, than the Gospels. But in any case the Epistles are less direct reflections of Christ than the Gospels and on that account of less value, since they have less to do with the actual manifestation of God in Christ. For it is Christ's own life and spirit and teaching that constitute the great revelation, not the things said about him by others. Christ's own statements concerning himself, as reported in the Gospels, do not seem to me to be at all transcended by Paul's conception. But what Paul was driven to think about Christ is, nevertheless, a most valuable witness to Christ's greatness. Still, as Fairbairn says, "The modern return is to Christ and to him as the Person who created alike the evangelists and apostles, by whom he was described and interpreted." There is an advance, no doubt, on the part of the disciples themselves in their conception of Christ, as he promised there should be; his death and resurrection gave to them a new point of view, though Christ had foretold both. But it does not follow that what they later wrote in their Epistles is itself a completer or more valuable revelation of Christ than the Gospel accounts of Christ himself.

96. *What is your opinion about ministerial place-seeking? In other words, has a settled pastor any right to seek, directly or indirectly, to bring himself before a larger church as a candidate?*—J. E. R. (New York.)

A pastor has undoubtedly such a right; but it may be easily disastrously overdone, even where it is seemingly most successful. It is undoubtedly far better if these changes can be left to take care of themselves; that is the ideal thing. But this is not always possible or wise, even with the best intentions and with successful work on the part of the pastor. Churches are, unfortunately, too often unreasonable and even unchristian in their treatment of ministers; and sometimes, without any grave fault on either side, a change may be quite desirable. In any such case it is quite right that a man's friends should know his judgment that it is better that he should change; and they may with perfect propriety help him to make such a change.

Great is he who enjoys his earthenware as if it were plate; and not less great is the man to whom his plate is no more than earthenware.—Seneca.

A Reason for the Faith that Is in Us

By R. F. Horton, D. D., London

Dr. Horton ranks by common consent among the most influential of English Nonconformists. He won high honors as a student at Oxford, and his pastorate of nearly a quarter of a century over the strong church at Hampstead, a charming suburb of London, has been conspicuously successful. Patient work in his study has borne fruit in substantial volumes like *Inspiration of the Bible*, *Cartoons of St. Mark*, and *The Teachings of Jesus*. He has been deeply interested in the common concerns of our London churches, having served as chairman of the London Union and of the Congregational Union of England and Wales. He came to this country in 1893 to deliver the Lyman Beecher lectures at Yale, and his sermons on that visit at the Old South Church, Boston, and in other leading churches are still remembered by many who heard them.

I.

The object of these articles may be stated in a paragraph. In view of the skepticism and questioning which are prevalent today, a skepticism which is often thoroughly reasonable, a questioning which is often sincere, I should like to state first of all, in the briefest way, what, as it seems to me, Christianity is. This will form the subject of the present article. In a second article I wish to ask whether Christianity, so understood, is not the highest truth we know, and the brightest hope for the future of the world. In a third article I would raise the question whether anything in the science or the verified philosophy of today is inconsistent with, or even antagonistic to essential Christianity. In the fourth article I should like to distinguish between the essence and the mere accidents of Christianity, and to suggest that where science seems to conflict, or where enlightened thought seems to discredit it, it is not the essence, but the separable accidents of the Christian religion which are really affected.

Now to come to the concise statement of what Christianity is. It is a conception of life, and a principle of living, which came into the world with a historic Person, and by a historic event; not, of course, that the ideas and conceptions which Christianity embodies were all new, but that through the Event and the Person they were brought together and endowed with dynamic force. If we attempt to analyze the main ideas and forces of Christianity as a factor in human history, we may state them in a fourfold form. The first idea is expressed in the remarkable phrase, "The kingdom of God;" that is to say, the supreme power, the purposive intelligence which is responsible for human life and for human history, claims the rights of kingship over every human being. The significance of a human life is to be sought in its relation of obedience and allegiance to God. But this idea in Christianity takes the peculiar form of investing the King with the attributes of a Father; so that it is never enough to speak of the divine authority as regal, but it must always be interpreted as the authority which springs from love; and the obedience demanded is not the reluctant submission of a subject to a king, but the glad and trustful submission of a son to a father.

The second idea grows out of the first—namely, that humanity is one, and all men are essentially related. They form, in intention, one kingdom; so far as they are disobedient to the sovereign they are in anarchy; but the sovereign and the sovereignty are indisputable and claim all mankind as the equal subjects of the throne. But not only is humanity one as the subjects of a human empire are one, it is one also as a family is one. And the truth is insisted on, that the whole human family is required to live in the concord and the mutual relations which are suitable for a family at its best. Because of this ideal relationship of men every individual is required to be pure, truthful, self-sacrificing, diligent, fervent in spirit, and in brotherly love, offering the fullest service of which he is capable to the great human family to which he belongs.

The third idea, or rather dynamic, in Christianity centers in the person of Christ. He presented the two ideas that have just been named in his teaching as the ideal of human life, and in his person was the fulfillment of that ideal. But the idea passes into dynamic by the central fact of Christianity—namely, a complete and utter self-sacrifice and obedience unto death by which Christ overcame the forces which strive against the ideal, and entered into a spiritual realm from which he could continue and complete the victory which he had gained. The dynamic is presented as perpetually at work in the Spirit. The Christ who died is the Christ who lives, and whose spiritual activity can become co-extensive with the human race of which he is the ideal Head. Thus, in this great idea of Christianity the truth of thought is capable of passing into a truth of realization under conditions which are simple and natural and obvious.

The fourth factor of Christianity is the assertion of a life beyond the grave, and the interpretation of the life which now is, in the light of that fact. That is to say, value is given to the tendencies and the struggles of humanity by the assurance that the end is not seen, and by a definite fact—namely, the Resurrection of Christ, which makes the future world a matter of spiritual experience and of moral certainty. Or to sum up, in the briefest possible form, these ideas and powers which constitute Christianity, we may say that they are: (1) The kingship and Fatherhood of God; (2) The sonship and brotherhood of men; (3) the redemptive power of Christ; (4) the life everlasting.

In stating these as the essential and constituent elements of Christianity there is a certain appearance of dogmatism. Many persons may think that much has been left out, and some sincere thinkers would say that more is included than is necessary. Nor is it quite satisfactory to meet a criticism of that kind by quoting authorities to justify my statement; for it would, no doubt, be possible to quote other authorities on the other side. Let me say, then, that the statement rests simply and solely on

a study of the New Testament; it results from the notion that, in its main ideas, at any rate, Christianity must be sought in the teaching of its Founder and of his immediate successors.

Personally, I see no prospect of defending Christianity in face of progressive thought and of widening knowledge, if by Christianity is to be understood the dogmatic systems of the churches. The Abbé Loisy has made an extraordinary attempt in recent times to distinguish between the dogmatic system of the Roman Church and the facts of primitive Christianity. He retains the dogmatic system, and rejects or criticises the primitive facts. The method that I would adopt, the method which I believe is certain to prevail in every really Protestant community, and that means in every progressive part of the world, is precisely the opposite of this. We are rather to get rid of the dogmatic systems and to face again, with purged vision, the primitive facts.

On the other hand, I do not advocate a slavish use of the New Testament which endows every *obiter dictum* of a New Testament writer with the authority of an ecumenical council or of an infallible pope. Rather, I take it to be the duty of modern scholarship and of modern piety combined to handle the New Testament in a thoroughly candid and natural way, and to ask what are the ideas and truths contained in it, which, by the frequency of their repetition, their consistency and cohesion, and their self-evident force, may be called the ideas and truths of the New Testament as distinct from the opinions or speculations of individual writers.

In laying down the four cardinal truths which have just been sketched as the constituent elements of Christianity, I follow the direction of that scholarship which has been engaged in the study of New Testament theology for the last twenty years, combined with that religious life, that piety, I may call it, which has grown up with the wider knowledge and the more candid inquiries of modern Christians.

I therefore appeal to the reader who is prepared to follow me through the subsequent articles to make an independent study of the New Testament and to form his own conclusions as to the justice of my selection. If he agrees with me that these are the four cardinal points of Christianity, I can take him with me in the subsequent discussion. If, on the other hand, he hesitates to accept my conclusions here, I am not without hope that in the course of the discussion their truth and adequacy may become apparent. At any rate, when I speak of the essence of Christianity as distinguished from its accidents, I must be understood to mean the kingship and fatherhood of God, the sonship and the brotherhood of man, the redemptive power of Christ, and the life everlasting.

The real heretic is not he who disbelieves, but he who refuses to do what he believes.—
Rev. E. F. Sanderson.

Suggestive Words from the
Preacher, the President and
the Foreign Secretary of the
American Board

Our Autumn National Meetings

An Intimation of What Is Taking Place at Grinnell and Des Moines

The National Council
Hears from Its Moderator,
Secretary and Treasurer

As this paper goes to press, members of the American Board are beginning their annual session at Grinnell, Io., and many delegates to the National Council at Des Moines, which follows immediately upon the meeting of the Board, are making their way to Iowa's capital in special or regular cars on transcontinental expresses. The officers of the American Board left Boston on Friday last, spending Sunday in Chicago en route, while a representative group of National Council delegates from various parts of New England left Boston on Monday afternoon in a special car or two under the convoy of Secretary Anderson. In next week's paper we shall publish a full account of the meeting of the Board and the report of the earlier days of the council, but we forecast both meetings to some extent in the columns that follow by giving excerpts from several of the important papers and addresses.

American Board

Enlargement Through Service

EXCERPTS FROM DR. BEVEN THOMAS'S SER-
MON BEFORE THE AMERICAN BOARD
MEETING AT GRINNELL *

Foreign missionariness is not confined in our day to aggressive church action. It belongs to all departments of our social life. Books are translated into all languages. Men whose specialty is scientific are invited to be professors in the universities of Japan and India and China, and without the slightest hesitancy on the ground that they have not yet illuminated the minds of their own countrymen—the great majority of us being still scientifically heathen—they readily accept the invitation, "Come over and help us." The American manufacturer is most sensitively nervous lest foreign ports should be closed against his wares, believing with all his heart in free trade everywhere but at home. His sympathies today in this most fearful and bloody Eastern conflict are with the little brown man from Japan rather than with the burly blue eyed Russian, almost solely on the ground that the Mikado and his people are favorable to the door through which he can convey his goods being kept invitingly open. Are not the seamen flagrantly, almost ludicrously inconsistent, when they object to our sending something of infinitely greater value than they themselves trade in, wherever we can find a market for it? If, when God puts that vital spark into a man which makes him a missionary, we should refuse to have anything to do with this manifestation of the Spirit of God in man, would not the distinguished literary men, the ardent scientific men and the enterprising merchants of our day have abundant reason to twit us with our belatedness, with our unadaptedness to the times in which our lot is cast? Would it not be open to all wideawake men of all kinds to despise us as mere dwarfs of Christians, in no sense representative of the cosmopolitan largeness of Apostolic Christianity? . . .

For myself, I am not exclusively concerned for "the heathen" as we call them, although the term is sometimes most unjustly applied, with no sufficient discrimination between peoples who have been mentally trained in old philosophies, and others who have never been developed beyond the cruelties and vices of savagery. Remembering how much of good has come to us from foreign missions in the enlargement of our sympathies, in the humanizing of our theologies, and in the strengthening and perfecting of our faith—my concern is for ourselves, lest in these days of irreverence for old institutions which enshrine and conserve great truths, in these days when science is winning triumphs which seem miraculous, and when the old medieval dogmatism of the priests of the church has passed to the priests who minister at the altar of science, when every man who is to be an authority of any kind must be a specialist, a man confined to one region of things, with no time

or capability for any large outlook upon other contiguous regions—in these days when mere money-making is the most absorbing of all pursuits, bringing to the successful so much social distinction—in these days I am concerned for ourselves, lest we should lose all that we have gained, and degenerate in high intelligence, in great human sympathies, in spirituality, and in the faith which removes mountains—lest we should become mere "common sense rationalists," incompetent for any great spiritual enthusiasms. . . . We want for our own sakes something which shall fire the imagination, something great enough to put a tax on all our faculties and powers and strain them almost to the breaking point. We want something which shall inspire and demand heroism, something which the unspiritualized mind cannot understand, something at which very safe and prudent men will laugh. We are in danger of becoming unheroic and commonplace. Men die for the sake of commerce, for scientific ends, even for political, literary and artistic ends. By wholesale they die in war, war that is often worse than useless, criminal, in the most wholesale and intense use of the word. And if we have no men and women who are willing to die on the mission field in God's service and for man's redemption, we may as well dismiss the officers of our American Board and confess that the Spirit of God has withdrawn his higher inspirations from our churches. . . . We need the romance, the unworldliness, the heroism of foreign missions, to save us from the domination of the lower side of our own semi-Christianized personality, from selfishness, narrowness of view, and all those pettinesses which, mosquito-like, are everlastingly buzzing and biting in the corridors of our churches.

Disloyalty and Its Remedy

PORTIONS OF PRES. SAMUEL B. CAPEN'S
ADDRESS AT THE MEETING OF THE
AMERICAN BOARD

There are in our Congregational churches today many who call themselves Christians and who yet tell you with unblushing faces, that they do not believe in foreign missions. These people admit their interest in city missions, in home missions, or possibly in work for the Anglo-Saxon race, but that is all. They would feel insulted if you told them that they were as narrow in their thinking as those who lived nineteen centuries ago, and yet that is the exact truth. They stand exactly where the old Jews did in Christ's time, believing that the true religion was only for the Hebrew race. . . .

There have recently passed away two prominent members of New England churches. God had given to one of them an estate of about a million dollars, but, when he died he did not leave a dollar for missionary or philanthropic work. The other had been entrusted by God with an estate of many millions, and yet he willed only a very small percentage of his wealth to philanthropic work and not a dollar to missions. These two men

might have encouraged their fellow-workers, but instead they have aroused feelings of regret and disappointment, and in religious circles they will soon be forgotten. And then the pity to themselves of what they have lost in the world to come! . . .

I believe the time has fully come when home and foreign missions ought to be a part of the course of study in every Sunday school. Some time in every year it should have its place. We study the men of the Bible, but the line of heroes and martyrs did not end with the early years of the first century. Our young people ought to know, not only about Abraham and Moses and David and Peter and Paul, but about Judson, Morrison, Livingstone, Carey, Hannington, Mackay, Martyn, Paton, Riggs and Hamlin. It is a good thing to know which Pharaoh was on the throne when Moses lived, and how many chariots could be driven abreast on the walls of Babylon; but it is infinitely more important to know something of the missionary work that is going on in New York and in Chicago; of the brave men and women laboring among the shacks and dugouts of the West and the rude cabins of the South. Our children should know something of the story of Japan for the last thirty years, of its schools and its missionary leaders. They should know that its great men are almost universally recognizing, that somehow the America that Japan loves has been made what she is by the power of Christianity. They should know something about missions in China, the nation that is trembling from head to foot, as she awakens out of her sleep of centuries. . . .

It is stated that the wealth of the world increased from 1800 to 1850 by a sum equal to the total wealth accumulated up to the beginning of the last century. From 1850 to 1875, or in twenty-five years, an equal amount was added for the second time. From 1875 to 1890, or in fifteen years, an equal amount was added a third time. From 1890 to 1900, or in ten years, an equal amount was added a fourth time. In this stupendous wealth, the United States has had the largest proportionate increase. The following table is a statement of the wealth of the United States as estimated by our Government in each of the census years since 1850.

1850	\$ 7,135,740,000
1860	16,159,518,000
1870	30,068,518,000
1880	42,842,000,000
1890	65,037,091,000
1900	94,500,000,000

The average decennial increase since 1870, is 46.3 per cent. It is quite probable that the percentage of increase from 1900 to 1910 will be considerably larger. Take the average increase of the past three census years, namely, 46.3 per cent and it appears that the increase in wealth from 1900 to 1910 will be about \$44,000,000,000, making the total wealth in 1910, \$138,000,000,000. It is believed that the Protestant Christians of our country own about \$25,000,000,000. As we add to it, on an average, a billion dollars a year, twenty-five years hence, Protestant Christians will be worth at least \$50,000,000,000. Suppose now the owners of this wealth had been trained in

childhood to give to missions; would there then be any lack of money to prosecute the missionary work at home and abroad, on a scale undreamed of at present?

The Abiding Kingdom

THE CONCLUDING PORTION OF THE PAPER
PRESENTED TO THE AMERICAN BOARD
AT GRINNELL, BY SEC. J. L. BARTON

Christianity must be a victorious religion or it must be abandoned. It must conquer or disappear. Its founder, Christ, must reign supreme or pass into oblivion. It not only must win the individuals of all races, but it is equally bound to put the impress of its purity, integrity and righteousness upon every race, and transform the national life of the world by its benign sway. While these laws of religious supremacy have been shown to dominate the life of nations and races, revelation makes clear that they also are the laws by which God and Jesus Christ prepared the program of the kingdom. Elijah learned that victory was to come not through earthquake, fire or tempest, but, as the revised margin reads, "through the sound of gentle stillness." Jesus Christ declared that those who rely upon the sword must ultimately perish by their own instrument. Paul says, "The weapons of our warfare are not of the flesh." St. John the apostle declared, "Whatsoever is begotten of God overcometh the world: and this is the victory that overcometh the world."

The records of divine revelation are filled with declarations setting forth the fundamental truths governing permanent victory in the world. In no place, either by example or precept, is it maintained that true and lasting supremacy, individual or national, can be secured by physical force. The devout student of the Word of God is taught everywhere that he who would triumph must seek success only in a spirit of meekness, of devotion, and of intelligent faith and practice.

The task set for the church of Jesus Christ to accomplish is, therefore:

1. To so present the gospel of Jesus Christ to the intelligence of the men of all races that they shall willingly abandon what is evil in their ancestral religion, and receive in the place of what they renounce, that which has never failed to satisfy the religious cravings and to meet the religious requirements of all men.
2. To bring Christianity so to bear upon the national life of the world that all nations shall become dominated by its pure and exalted principles. The Asiatics and Americans, the Europeans and the inhabitants of the Islands of the Seas, while widely differing in external characteristics, are to be bound together by a common faith into a fraternity of interest. This does not mean, and can never mean, the overthrow of any nation or the control of any people by external force. That would not be Christianity. But it does mean the introduction into the life of the East of the principles lived and taught by Jesus Christ, producing changes eagerly sought and welcomed by the people themselves.
3. To introduce into the society of Asia, and wherever society is licentious, cruel and false, the dominating principles of our own faith, that through the acceptance of this masterful religion that society may be redeemed.
4. To crush out and banish forever from the earth the petty race jealousies, rivalries and hatreds, and to bring men of all colors and temperaments into the great fraternity of those who worship one God and Father, and who recognize Jesus Christ as a common Saviour and Lord.
5. To let the radiance of Christian enlightenment shine into souls dwelling in the darkness of ignorance, and to arouse entire races whose religion has never urged to genuine thinking, or, it may be, never permitted intellectual development.
6. To bring the influence of our religion of

peace and righteousness so to bear upon the life of the world, that international relations shall shape themselves according to Christian principles, making national strife and national wars impossible. Under these conditions, all great international assemblies will become peace conferences. The peace of the world will thus be maintained, not by expensive and death-dealing navies, but by the general consciousness of a common brotherhood and a belief that all men are but the children of a common father.

National Council

The Continuous Leadership of the Holy Spirit

ADDRESS OF THE RETIRING MODERATOR OF
THE NATIONAL COUNCIL

Dr. Bradford began by recounting the results of his investigation as to whether new times have not brought new duties to the moderator of the National Council. He reported that he had found his efforts as an adviser and helper of the churches at large had been received with a cordiality and unanimity altogether unexpected.

Fully aware of the imperfections of his efforts in the direction of serving the churches as a whole, he nevertheless hopes that he has "opened a way along which wiser and better men will move to a more helpful and enduring ministry at large," which phrase condenses his conception of the function of the moderator. "He should not regard himself nor be regarded by others as an officer but rather as a minister at large."

Dr. Bradford then proceeded with his address on the theme, The Continuous Leadership of the Holy Spirit. After describing the gradual amelioration of human conditions, the humanization and spiritualization of religion that has been going on, by which, through science, we have at last come to the conception of the Almighty as a being august, glorious, worthy of worship and revelation as not only an eternal possibility but an eternal necessity, limited to no race, no time, no condition and no phase of faith; and to a conception of salvation which makes it certain that "remedial agencies are planted deep in the nature of things, that the universe is on the side of all who are trying to rise and that the very pains of retribution, which are and ought to be endless, are ordained to bring wrongdoers to a better mind," he asked what had wrought this transformation of the ideals, institutions and interpretations of truth and found it in the conception of evolution, theistically interpreted, evolution being the cosmic tide sweeping over the universe and down the ages in response to divine attractions, history being the Spirit realizing himself in human life and institutions.

It being conceded then that the development of history has been in the direction of the spiritualization of men and of institutions, what of the future? The seat of authority in religion is to be found hereafter where the old Puritans always insisted that it was to be found, in the spirit of man illuminated by the Spirit of God. The ultimate authority is within. No one who is true to himself can be false to God. In the last analysis each man, after having submitted himself to divine guidance, must decide for himself what is true and what is right.

Such continuous leadership of the Spirit and man's response to that leadership necessitate frequent changes in creedal statements; it also shows clearly the sin of a divided Christendom. Differences concerning doctrine ought not to separate Christians into rival camps. If church union implied that all should be required to accept the same creed or to worship according to the same rubrics, it would be both impossible and undesirable. Creeds and liturgies will always differ, as men differ.

The leadership of the Spirit is bringing in a new and nobler conception of the State as not a social compact, but a product of the divine life in humanity. The Church has been called a society of saviours; the phrase should be equally applicable to the State. The mission of one is as truly redemptive as the mission of the other.

The leadership of the Spirit is a prophecy and pledge of the evangelization of the world. No living man can tell what phase of truth will predominate, and we need not care. Orientals will not become Occidentals in religion any more than in the color of their faces, but the religion of the love and compassion of God, which teaches love and compassion to man and which reveals at the end of the cosmic process a holy humanity realizing itself in the fullness of Christ, will never be surpassed. To that consummation, according to their racial characteristics, all men must some time come.

Incidentally, Dr. Bradford heartily commended the movement for union between the Methodist Protestants, the United Brethren and the Congregationalists, although insisting that Congregationalists can never surrender either the right of private judgment, or the autonomy of the local church; but in such proposed union he urges that the unity which harmonizes differences be sought. In his discussion of the problem of creedal restatement, his own faith expressed in broad outlines was as follows:

"A Person pervades and transcends the universe; he may be interpreted in terms of fatherhood; he is truly revealed through Jesus, the Christ; history is the progressive realization of the divine ideal for humanity; God's will for man may be found in every human soul, and all should dare to read and trust what is written there; happiness and blessing follow obedience to the law of God, and misery its disobedience; death is but a change in the mode of existence; some time all men, by God's unmerited grace as revealed in the gospel, will reach the stature of the fullness of Christ; the kingdom of God will fill the earth."

Secretary Anderson's Report

Sec. Asher Anderson, D.D., presented his first triennial report to the National Council at the opening session, Oct. 13. After alluding to his first experiences in his office, the preparation of the Year-Book, the appreciation of his work and the new methods introduced, he continued his report in substance as follows:

Two tables will be found full of suggestion, those pertaining to membership and additions. In the first we find that 187 churches have less than 10 members; 773 from 10 to 24; 1,163 from 25 to 49; 1,422 from 50 to 99; 648 from 150 to 249; 475 from 250 to 449; 109 from 500 to 749; 41 from 750 to 1,000; 16 have 1,000 members and more. In other words, 72 per cent. of our churches have each less than 150 members. Our local numerical strength is nothing great. This ought to be remembered when we are studying church beneficence.

The other table is more interesting still—that which shows admissions to the churches: 2,571 churches received 10 and less; 1,075 from 11 to 25; 400 from 26 to 50; 120 over 50; 1,308, more than 20 per cent., received none.

VACANT CHURCHES AND UNEMPLOYED MINISTERS

In the last Year-Book it will be found that in 1903, 1,082 churches were cared for in no way whatever. In the same year 2,113 ministers were reported without charge. After eliminating such as are variously engaged—secretaries, agents, professors—a large number of ministers must be placed in the category of "w. c." In Connecticut 24 churches are reported vacant and 129 ministers without charge; in Illinois 62 vacant churches and 191 ministers without charge; in Massachusetts 54 vacant churches and 476 ministers without charge;

in New York 77 vacant churches and 110 ministers without charge; in Ohio 44 vacant churches, 108 ministers without charge. In fifteen states the number of vacant churches is not largely in excess of unemployed ministers. Large centers, like Chicago, New York and Boston, indicate the greatest excess.

BENEFACTENCE

We have heard the secretaries of our boards say that were an increase of thirty per cent. added to the receipts of the treasuries, none of the work would be handicapped for lack of funds. Just about thirty per cent. of contributions reported appear to be diverted from use by the societies. The average amount given by the members of our churches in 1903 was \$3.16. Two dollars and twenty-three cents found way into the treasuries of our societies. Ninety-three cents—or \$614,172—went in other directions, some Congregational, others not.

During the past few years, each society has carried on a campaign of education; pamphlets and various kinds of publications have been printed and spread broadcast; conferences for the study of missionary work have been held; all manner of expedients have been employed, devices without number, and the last is a new office to promote giving; in spite of all this, in 1870 the average contribution was \$3.21 per member; in 1903 it was \$3.16, five cents less.

A complete card catalogue of ministers has been prepared, with a view of perfecting the Ministerial List in the Year-Book. Beginning with the year 1901, the card serves to present a chronology of the pastor in his service to the churches. The method, as it pertains to ministers *in transitu*, leads us to suggest that the council may recommend that names of ministers not reported by state secretaries for three years be dropped from the roll. This may lead ministers to connect themselves with some association, instead of depending for their ecclesiastical standing upon a mere request to have their names retained in the list.

We would recommend also that the names of ministers who are serving the churches as secretaries, teachers and home missionaries appear in the Ministerial List designated as such, instead of appearing as they do at present with only the date of their ordinations. Presidents appear so, and professors, and those in the service of the American Board.

Your secretary has prepared an exhibit, for the United States and for each state, of the growth of Congregationalism as compared with the growth of the population, in membership, benevolence, home expenditure and Sunday school enrollment, for the decades since 1870, and, so far as he has been able to secure the figures, the same showing for Baptists, Methodists, Episcopalians and Presbyterians.

Denominations in the United States

A COMPARATIVE STATEMENT

	1870	1880	Increase Per Cent.	1890	Increase Per Cent.	1900	Increase Per Cent.
Congregational Members	306,518	384,332	25.3	506,832	31.8	633,349	24.9
" Ministers	3,098	3,577	15.4	4,619	31.6	5,568	20.5
" Benevolence	\$954,555	\$1,032,272	8.1	\$2,270,161	119.9	\$2,201,161	-3.03
" Churches	3,121	3,745	19.9	4,817	28.6	5,650	17.2
" Expenditures		\$3,466,489		\$6,091,921	75.7	\$7,497,980	23.1
" S. S. scholars	361,465	444,628	23	613,719	38.2	671,743	9.4
Baptist Members	1,419,493	2,296,327	61.7	3,164,237	37.7	4,233,226	33.7
" Benevolence		\$4,389,763		\$4,029,048	-8.2	\$2,488,217	-38.2
" Expenses				\$7,186,532		\$11,302,032	57.2
Methodist Members				2,089,800		2,943,632	41.7
" Benevolence				\$1,926,640		\$3,632,899	47.03
" Expenses				\$12,337,959		\$15,551,053	26.04
Presbyterian Members	453,108	575,172	26.9	789,710	37.3	998,723	26.3
" Benevolence	\$2,489,391	\$2,330,478	-6.3	\$4,377,915	83.5	\$4,164,951	-4.6
" Expenses	\$6,619,123	\$6,328,536	-4.3	\$9,853,266	52.5	\$12,113,087	25.4
Episcopal Members				504,898		712,907	41.2

Your secretary has also prepared a Digest of the National Councils held from the beginning, and a card reference library also. In this Digest everything bearing upon a single subject will be found under its appropriate heading.

The tables of summaries which will be printed with this report present the following interesting facts:

In the New England group of states, the net gain of churches in three years has been 18; of members, 2,926; of Sunday school members, a loss of 5,072; of young people's societies, in members, a loss of 7,517; of benefi-

cence, a gain of \$163,617; and of home expenses, a gain of \$411,044.

In the Atlantic group, the net gain of churches has been 55; of members, a gain of 6,016; of Sunday school members, a loss of 619; of young people's societies, a loss in members of 1,133; in benevolence, a loss of \$32,600; and of home expenses, a gain of \$120,750.

In the Mississippi-east group, the net gain in churches has been 63; in members, 3,644; in Sunday school members a loss of 5,336; in young people's societies, a loss of 8,831; in benevolence, a gain of \$7,253; and in home expenses, a gain of \$751,921.

In the Mississippi-west group, the net gain in churches has been 29; in members, a gain of 5,720; in Sunday school members, a loss of 600; in young people's societies, a loss of 3,048 members; in benevolence, a gain of \$55,460; and in home expenses, a gain of \$658,153.

In the Pacific group, the gain in churches has been 22; in members, 5,489; in Sunday school members, a gain of 9,938; in members of young people's societies, a gain of 807; in benevolence, a gain of \$40,510; and in home expenses, a gain of \$268,321.

In whole, we have gained during the last three years, 187 churches, or 3.2 per cent.; 24,895 members, 3.9 per cent. We have lost 1,689 in Sunday school membership, 19,722 in the membership of young people's societies; gained \$234,240 in benevolence and \$2,210,389 in home expenses. In 1901, 36 states showed gains and 15 loss; in 1902, 35 states showed gains and 15 loss; in 1903, 36 states showed gains and 13 loss. The average gains have been: 1901, 1.99 per cent.; 1902, 1.06 per cent.; 1903, 1.15 per cent.

During the three years, 19 states showed no loss, each of the rest showed loss in one or more of those years. The majority of the states showing steady gains are in the Middle West, especially where the zeal of the missionary finds encouraging response.

Our standing today may be summarized as follows: churches, 5,900; members, 660,400; Sunday school members, 738,640; members of young people's societies, 166,726.

If a revival of Congregational consciousness, if a marked return to a positive gospel message from our pulpits, if the emphasis which is now being given to fellowship, if the demand for consolidation, even centralization, if what some of our states through their general bodies are planning for aggressive service, indicate anything at all, surely coming years will abundantly discover how large our place actually is in the thought and affections of a people who can never forget that an intelligent and growing Christianity is the legitimate product of a true Congregationalism.

Treasurer's Report

The report of the treasurer of the council, Mr. S. B. Forbes, for the three years ending July 31, 1904, chronicles a cash balance on hand July 31, 1901, of \$14,306.41 and a cash balance on hand July 31, 1904, of \$10,705.21. The main items of the receipts have been as follows: From the state bodies, \$31,381.68; from advertising in the Year-Book, \$796.15; from seminaries and benevolent societies, \$630; minutes and Year-Books sold, \$390.27; interest on security fund bonds of \$2,000, \$240; interest on current deposits, \$695.54; do-

nation to John Robinson Memorial, \$4,059.20; the total receipts being \$52,727.19.

The main items of disbursement are as follows: Rev. Asher Anderson, secretary, salary (three years), \$5,961.06; Rev. Samuel B. Forbes, treasurer, salary, \$908.35; Rev. Joel S. Ives, registrar, salary, \$150; for delivery of Year-Books by American Express Company, \$3,868.18; by the Adams Express Company, \$2,329.57; for printing, Mudge & Sons, \$19,581.22; Thomas Todd, printing, \$150.83; expenses of secretary's office, Boston, \$767.04; clerical assistance, \$674.54; stationary and postage, \$353.64; rent to American Congregational Association, \$202.50; Rev. J. H. Ross, for press work, \$100.

\$4,059.20, collected by Rev. G. R. W. Scott, was forwarded to the Gainsborough Memorial Church, England, in addition to the \$500 donated by the council. \$500 also was appropriated for Dr. Scott's expenses in representing the council at Gainsborough. The moderator's traveling and other expenses have been \$189.17, and \$54 were spent in circulating his address.

Dismissing Council at Burlington, Vt.

A large council, of which Dr. G. W. Phillips was moderator, on Sept. 27 approved the dissolution of the pastoral relation between College Street Church and Dr. Gerald H. Beard. In strong resolutions it recognized the high quality of his ministerial relationship—his elevated thought and strong utterances, scholarly temper and methods, untiring devotion to the interests of his parish, enlight-



REV. GERALD H. BEARD, D.D.

ened zeal for missions and the welfare of humanity. It also recognized his wife's noble co-operation and the church's devotion to the interests of the kingdom.

During Dr. Beard's ministry of four years the membership has steadily increased. Improved Sabbath school methods have been introduced to promote more scholarly study of the Scriptures. Education in Christian missions has resulted in a quickened interest in home and foreign work and in augmenting the benevolences one-half. The young people have been instructed in religious truth, in the essentials of Christian living and church activities. The conditions of church membership have been simplified and rendered more vital by basing them on faith and purpose rather than on a credal test.

While Dr. Beard has been devoted to his own flock, he has kept in touch with state denominational interests, and by his unstinted labors in their behalf has won an enviable place in the hearts of churches and ministers.

Dr. Beard will devote next year to advanced studies at Yale University, where he made an enviable record, receiving upon the completion of his post-graduate course the degree of Ph.D. While he will doubtless respond to calls for temporary supply in that vicinity, he will not take permanent work for a year.

R. T.

If it be in the plan that I sink at sea,
Let me sink as I sail with pennon free;
If land I make, as a sailor should,
It is not I am great, but that One is good;
But happen what may, let the log-book tell
That I did my best with my cockle-shell.

—Selected.

The Home and Its Outlook

Indian Summer

BY ELLA GILBERT IVES

Well named, pathetic wraith of season flown;
The red man's fate lies mirrored in thine own:
Thou dreams't of permanence? The paleface,
Frost,
Hath but to lift a finger, all is lost.

IN the annals of fiction it is recorded that there was once a woman whose friends could not decide—though they often discussed the question—whether her husband fulfilled her slightest whim or whether with exquisite tact she concealed every wish he did not second. Most of us when we have given up a preference scorn to hide the fact; we itch to tell the truth, to tell it widely and loudly and receive compensation in responsive condolence. Nearly every one does the things he ought to do even though they are the things he doesn't want to do—at least sometimes—but how very few refrain from mentioning the fact, content to let virtue be its own and only reward. "No, it's not a new dress; it's been made over twice before." "Yes, she is a good cook, but no one knows what I put up with from her!" "I don't say anything, but"—Sweet to the ear is the round of applause from a sympathetic audience.

IN spite of the freedom of acquaintance which both public and private schools promote, one occasionally meets a child who does not enjoy the company of other children. As the expression is, "He does not know how to play." This is not a very common fault in these gregarious days, but it is a fault, notwithstanding, and may prove a pretty serious one. Sometimes the child who holds aloof in this way is of a sensitive, fastidious temperament, and his reserve may seem—and may really be—a mark of refinement. Sometimes it is just plain selfishness.

But, in any case, it needs to be overcome for the sake of his future comfort and usefulness. Nine-tenths of the occupations of adult life require, for success, the ability to mingle easily and tactfully with our fellow-beings. The child who cannot get on with other children is in danger of growing into a man who cannot get on with other men.

A GREAT many of us waste energy in consideration of whether we like or do not like our necessary work. By the time we have sputtered a bit over the question of taste, and roundly scolded Providence because we cannot do what we enjoy, the first freshness of ability to accomplish results is gone. It would be absurd, of course, to expect that any one should like what she dislikes merely because it has to be done, but liking or disliking is after all not the question. If the work is ours, the real question is to get it done as quickly and as well as possible. Many people think of the former, like the servant girls who never sweep behind doors, and whose washed dishes bear traces of grease and egg; but real people take a pride in doing disagreeable tasks as they ought to be done. And they have their reward in character, if not always in immediate satisfaction. Nor does satisfaction always fail. The sense of mastery is not to be despised as an element of content. To lie down conqueror after a day of drudgery is something well worth while. In this connection we may quote the words of the hard working sister in Ellen Glasgow's *Deliverance*. "When it comes to doing a thing in this world," returned the little woman, removing a speck of dust from the cream with the point of the spoon, "I don't ask myself whether I like it or not, but what's the best way to get it done. I've spent sixty years doing things I wasn't fond of, and I don't reckon I'm any the less happy for having done 'em well."

frankly treats old people as members still of the capable world, does them the greatest service. To discover the charm that still lingers in their ways, to find their stories worth listening to and their judgment sound, may require more imaginative sympathy than we generally give to what does not at first interest us keenly. But would it not be worth while? If it restores their waning self-confidence and somewhat of the precious lost vividness of their days, there are few better things to be done for any fellow-mortal. The old need so much to be dealt with as if they were still warm-blooded and human. At heart they long to give and to receive and to taste life with its ancient savor, while the dullness of the failing body renders this well-nigh impossible. Let them have the benefit of your own young vitality, but do not forget to be considerate of the weariness of years, and accept something of their sober philosophy in return. The principle of life-giving intercourse the world over is that each shall offer heartily what he has of worth, and each shall take; and for the young to suppose that the kindness is all on their side is to make it practically no kindness. The old are sharply sensitive to your attitude towards them; you may possibly feign an interest with children, but never with them. They have learned what is what, and none but the genuine need apply.

It isn't every one who knows that they love caresses and humor and playfulness as much as they ever did! But both playfulness and humor must be seasoned with respect. Respect is indispensable; the first step towards a sympathetic understanding, and the open sesame to those treasures of wisdom which they may have accumulated. If your old person is not wise—and there are instances in which he seems to have learned amazingly little by living—he should be taken easily, sunnily, as you would take a child. Indeed, whoever understands children ought to understand old people; in the one case the human creature is developing an individuality, in the other, reluctantly relaxing his hold upon it, and the reluctance suggests the strength of will without which he had never lived to be old at all. Is it surprising, then, that he clings to his own way with a frequently terrible tenacity? He should have it, as long as it does not interfere with what is due to others, and his anxious juniors might profitably spare themselves their exasperated wonder "why old people will be so queer?" Queerness on the part of our fellow-beings generally means simply that we have failed to catch their point of view.

It is a platitude to say that for the good of both body and soul old people should retain as many of their accustomed activities as they can manage, and some of the responsibilities, so long as they do not worry them. Peace is as much the rightful atmosphere of the old as adoration is that of babies. There is immense comfort to be gotten by them out of quiet occupations, such as gardening, which favors contemplation, or doing bits of carpentry, or pasting in book-plates, or making useless notes in a library, or knitting socks for the grand-

Getting On With Old People

BY MARGARET LAING CROWELL

Now and then one hears it remarked of a young person, "He knows how to get on with old people," and wonders if the knowledge is as rare as the words imply, and why it should be. Surely it is not so difficult to get their point of view! The saying that the young think the old are fools and the old know the young are, applies chiefly to that experience of life which every man must undergo for himself. Much which youth values inordinately age has proved valueless, and has scant patience with. Age loves to dream—though not of the future, and to rest; change means distress rather than delight; it resigns itself more easily to fate, and physical comfort is of large importance. But the truth is, that except for some such differences as these, age is youth in disguise, youth quieted, aware of human limitations, and caught, to its deep dismay, in a net of physical and

mental disabilities, but secretly biding its time with an unformulated hope that some day it will wake and find itself again. Its final trust is in the rejuvenating power of death. If you doubt that this is essentially the attitude of age ask the first old person you meet. It will never occur to him that he might describe it at first hand; instead he will search his brain for some other really old persons, and tell you how he supposes they must feel.

We all know gay souls whom nothing can keep within bounds, like that nonagenarian Scotchwoman who, when chided for her fondness for finery, tossed her head and retorted, "I'm no gaeing to dee yet!" but oftenest we find, with a pang for the pathos of it, that age has learned to walk softly, as invalids do, and to make itself as little obnoxious as possible to active folk. Whoever pierces to the youthful spirits that tenant worn-out bodies and

children. Merely to "potter around" is an agreeable business, at least to the potterer; besides being an opportunity to his guardians to learn philosophy and control of their nerves. That priceless privilege of the human race, the freedom to do a foolish thing if a foolish thing appeals to us, should never be denied. When an old person arrives at second childhood he needs special patience, truly, but special love and humor more. Was ever anything more delicious than that sly naughtiness which may be detected in a gray-haired child, naughtiness sprung from the notion that he has rights, and that if you will not concede, he will take them, but cautiously and with an eye to future punishment? There is nothing risked by not keeping old people sternly to their p's and q's. They thrive best on a long tether. "You're not afraid that I'll be falling into bad habits?" a dear eighty-year-old used to say to me, and what gentle irony, what charity, were in his voice and his twinkling eyes! One wonders if a perception, loving always and therefore loyal, of the conscious and unconscious drolleries of age, would not relieve the strain from constant care which has nearly finished many a devoted relative. One knows that a larger trust in Providence would!

If the old are to fill their normal place in the world, and be sweet and serviceable to the last, they must neither be set aside, even in the thoughts of busy, selfish youth, nor permitted, since there are some mighty autocrats among them and human nature is human nature as long as it is above ground, to absorb all the vitality of those around them. The ideal arrangement is that suggested by love and reasonableness, in which each side makes concessions, each reverences the other's strength and is tender to the other's weakness.

If we find the society of the old depressing or it seems to us that they are in too sad a case, our own shortsightedness and lack of faith must be the explanation. The close of life is as natural and lovely as its beginning, perhaps more so, since we cannot guess how a child may conduct himself in the future. But in the sight of an honorable life arriving securely at its haven there is great cheer, and the true heart prophesies hopefully concerning it.

A Compact of Brotherhood

More than eighty years ago two young men, cousins who had grown up together almost like brothers, and studied at the same academy came to settle in the same town, one as lawyer, the other as doctor. At about the same time they became members of the Congregational church, they bought houses directly opposite each other on the principal street of the village and there brought their brides in the latter part of 1820.

On Oct. 8 of that year they drew up and signed this document. Its legal formality is doubtless due to the profession of one of the parties concerned.

We, the subscribers, expecting to pass a part or all of our lives in the same village, and being sensible of our continued liability to do wrong through neglect and inattention and by reason of being blinded by self-love and self-interest, do promise and engage to adopt the following rules as far as we are capable in our conduct towards each other:

1. We promise in all things to do unto each

other as we would wish to be done by, and we pray God to assist us in the performance of this great command contained in the second table of his Divine Law.

2. We will not interfere with any bargain or business the other may have engaged in or in any way knowingly thwart his wishes or expectations, but in all cases, where our interest may prompt us the same way, we will first ascertain whether by pursuing our object we may not disappoint some plans and anticipations previously formed by the other.

3. We will endeavor to return all loans, and not subject each other to vexation and trouble by obliging them to come or send for what we should carry to them.

4. We will speak no ill of each other before the world or give currency to any ill report, but make all complaints first in a friendly manner to each other and give information of all slanderous reports that may come to our knowledge.

5. We will not indulge ourselves in ridicule and satire at the expense of each other's feelings, but will on all occasions and particularly in company practice towards each other a gentlemanly and respectful attention.

6. We will always remember that it is not only magnanimous but truly Christian to acknowledge our faults when we are conscious of them, and will strive to adopt this course towards each other.

7. And should any misunderstandings or disputes, which may heaven avert, ever arise between us, we will not enter into lawsuits or quarrels, but select one or more in whom we put confidence to decide all our difficulties, whose determination after a full and impartial hearing shall be conclusive and binding upon us.

Signed, J. S. B.

R. B.

Little comment is needed on this compact, which so well expresses in an interesting detail the spirit in which Christian neighbors should live together in social and business relations.

The Sorrowing Mother

Last night I dreamed he came to me;
I held him close and wept and said:
"My little child, where have you been?
I was afraid that you were dead."

Then I awoke; it almost seemed
As though my arms could feel him yet.
I had been sobbing in my sleep;
My tears had made the pillows wet.

I cannot think of him at all
As the bright angel he must be,
But only as my little child
Who may be needing me.

Do not make him grow too wise,
Angels—ye who know;
I am dull and slow to learn,
Toiling here below.

Do not fill his heart too full
With your heavenly joy,
Lest the mother's place be lost
With her little boy.

Last night the air was mild;
The moon rose clear, though late,
And somehow then it did not seem
So very hard to wait.
There seemed so much to learn,
So much for me to do,
Before my lessons here were done
And I was ready, too.

Those may dare to doubt who have
Their loved ones here below;
For me, I do not now believe,
I do not hope—I know.
—Katharine Pyle, in *Harper's Bazar*.

If we charged so much a head for sunsets, or if God sent round a drum before the hawthorns came into flower, what a work we should make about their beauty! But these things, like good companions, stupid people early cease to observe.—
R. L. Stevenson.

Closet and Altar

THE FRUITS OF PATIENCE

Let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.

He who waits for God is not mispending his time. Such waiting is true living—such tarrying is the truest speed.—
Joseph Parker.

When men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are very little ones.—
F. W. Faber.

That which greene wounds receive from sovraigne balme,
Patience, my Lord; why 'tis the soule of peace:

Of all the virtues 'tis neer'st kin to heaven.
It makes men looke like gods: the best of men
That ere wore earth about him was a sufferer,

A soft, meeke, patient, humble tranquill spirit,
The first true gentleman that ever breath'd.
The stock of patience, then, cannot be poore:
All it desires, it has, what monarch more?

—Thomas Dekker.

The life of self-abnegation does not attract you. A cathedral window seen from without is dull and meaningless. But enter, and the light of heaven, streaming through it, glorifies it with every beauty of form and color. Consecration to God for service may seem dull enough when seen from without; but enter into that experience, and the light of the divine love, streaming through it, shall glorify your life with beauty and blessedness which are heaven's own.—
Josiah Strong.

He who walks through life with an even temper and a gentle patience—patient with himself, patient with others, patient with difficulties and crosses—he has an everyday greatness beyond that which is won in battle or chanted in cathedrals.—
Orville Dewey.

Patience, humility and utter forgetfulness of self are the true royal qualities.—
Thomas Hughes.

Come Spirit of the Living God and bless Thy Church with quickened faith and purer love. Let hope abound, filling our hearts with joyful expectation of the manifested kingdom of our Lord and Saviour Jesus Christ. Through his atoning love release us from the heavy burden of our guilt and purify our hearts, that we may sin no more. In the hour of our temptation we would flee to Thee for strength to overcome. In our opportunities of service give us wisdom to choose aright, to speak with loving wisdom, to act with considerate care. When the hurry of the world lays hold upon us, keep our hearts at rest in faith and love. Give us patience under our limitations and rejoicing in the better days and brighter light of those who shall come after us. For we have Thee, O God—the Father's love, the friendship of the everlasting Christ, the presence of the Holy Spirit—to Whom be glory evermore. Amen.

For the Children

Why the Horse Whinnied

BY MARY ALDEN HOPKINS

Adelaide was tired of shopping. Stores are so large and there are so few places where a little girl can sit down to rest. If Mother had been shopping in the toy department it would have been different, but sheets and pillowcases are stupid though necessary. So Mother left Adelaide at Father's office, while she went back to the shops and sheets and pillowcases.

Father is an editor and he sits at his desk writing, writing, always writing. When Adelaide was younger she supposed he was doing his writing lesson as she did twice a week, but now she knows that he writes down all that happens the world over, so that the printers may know what to print in the columns of the evening paper.

When one calls on Father one must sit very quietly by the window looking at pictures in papers and magazines or cutting them out for paper dolls. One must not interrupt Father, unless it is absolutely necessary—like a cut finger or a pin that hurts—and one must never, never fret, not even if it is a quarter of an hour past luncheon time.

This morning Adelaide settled herself with the mucilage bottle and the big desk shears, and some lovely tissue paper rescued from the wastebasket, to make a dress for a lady doll cut out of a magazine. As she sat there working she heard a horse whinny in the street below. Some whinnies mean, "Please, master, I'm tired of waiting here." Others are "How-de-do's" to passing horse acquaintances. Adelaide wondered what this one meant.

She colored the lady doll's eyes blue and her cheeks red, with father's colored pencils. Then she heard the horse talking again. The window was so high and the sill so broad that she could not see down into the street below. She wished she knew what the horse wanted. All the time Adelaide was making the lady doll's gown—blue with a white yoke—that horse whinnied.

The dress was just finished—it was lovely—when Father laid down his work, got up from his chair, and asked,

"How about luncheon?"

The nicest part of visiting Father is going out to luncheon with him. One goes to a funny little restaurant where, instead of pictures on the wall are framed signs reading, "Oysters," "Chicken Salad," "Coffee Rolls," and names of other delicious dishes. One sits at a little round table with father, and orders either from these sign-pictures or from the bill-of-fare which is fine print, and harder to read.

So when Father laid down his work, got up from his chair, and said, "What about luncheon?" Adelaide quickly laid down her work, slipped out of her chair and replied, "O yes."

They went down in the elevator and through the large hall. As they reached the sidewalk, that same horse whinnied again and this time Adelaide knew what he was talking about for she could see him. Just out from under his nose a fruit vender had set up a stand of pears, large and yellow and fragrant.

"O Father," cried Adelaide, "he has been teasing for a pear for the longest time and I heard him, but I didn't know what he wanted because I couldn't see him or the pears either. You poor horsey, how dreadful to have all that smell and not a single taste!"

"What would we better do about it?" asked Father, smiling.

Adelaide considered.

"You know, Father," she said, "that while you drink your little cup of coffee that is just like my dolls' cups, I have a glass of milk and a banana or an orange or a peach."

Father remembered.

"Now I think I will have a pear today and if you would just as lief I will have it now and give it to horsey because he wants it so badly."

Father said he was feeling rather rich today and perhaps he might afford to treat both the horse and Adelaide to dessert. He bought two pears of the fruit-seller—they were two for five cents—and Adelaide took one by the stem and held it up to the horse. He pushed out his lips as horses do and seized the fruit in them. While he ate it he blinked at Adelaide in a contented fashion. After he had eaten the second pear and Adelaide and her father were

walking on, he whinnied again, but this time the whinny said, "Thank you."

"Didn't he enjoy them!" said Adelaide. "I guess if you really feel rich enough to afford it, I will have a pear myself while you drink your doll's cup of coffee, instead of a banana or an orange or a peach."



Shyboots

BY ISAAC OGDEN RANKIN

The world's so big and I'm so small
That I don't seem to count at all,
Though I feel most grown up, and try
To stand up tall when folks are by.

Out in the garden, all alone,
I sometimes feel I'm really grown.
I put my cap and sword-belt on
And think I'm great George Washington.

Some day I'll walk along the street,
Just like the policeman on his beat;
Or, if I'm good, perhaps I can
Grow up to be a motorman.

But now Aunt Lucy comes to see
Mamma, and she just looks at me
And says, "You darling!" just the way
She does when Fido wants to play;

And Grandma calls me, "Little dear!"
And Uncle Jack, he looks so queer
And whispers, "See that lovely curl!"
As if I were a baby girl!

And so, when people come that say
Such things, I like to hide away.
But then they ask my Grandma "Why,
What makes your darling boy so shy?"

I won't be "darling" or a "dear"!
So I keep still when folks are here.
They think I'm bashful, but I plan
To keep as quiet as I can

And let them talk, and talk. You see
They won't get time to think of me,
Or call me baby names; and I
Don't mind it if they call me shy.

The Prophet of Mercy and Peace*

IV. The Health Restorer

By REV. A. E. DUNNING

The question of the Bible student as he reads the story of Elisha healing the Syrian general is, Why was it preserved in the sacred literature of the Hebrews? The answer is that it revealed a valued trait of the character of the God of the Hebrews. What was that trait? It was his disposition to bestow mercy freely on any person of any nation who came to him in a spirit of whole-hearted obedience. The Hebrews believed that Jehovah reserved his favor exclusively for them. Their creed, as Jesus quoted it, was, "Thou shalt love thy neighbor and hate thine enemy." This is a story of Jehovah blessing their enemy. It showed also that he did not bless those who claimed him as their God, but disregarded his will. Its moral standard was far beyond that of those who cherished it as sacred.

This is the outline of the story: a Hebrew child was taken captive by one of the marauding bands of Syrians of which Naaman was a leader. She was taken as a slave into Naaman's family, who was her enemy. He was a great man, but he was miserable because he had an incurable disease slowly dragging him to his grave. Renouncing the creed of her people on one point, the maid declared to her mistress her belief that their prophet could heal her master. When her saying came to the ears of the Syrian king, he sent Naaman to the king of Israel with a present of great value, and a letter requesting that his general should be healed. The king, alarmed, looked on the message as a plot to draw him into a fresh quarrel with Syria. But when "the man of God" heard of it, he sent a message to the king, saying, Let the Syrian leper come to me and I will show him who is Israel's God. The leper came, but the prophet did not see him. He only sent to him a message that if he would go and bathe seven times in the river Jordan, he would be healed. Naaman, feeling himself insulted, turned back home enraged. But his wise servants persuaded him that the prescription was so simple and easy, from which no harm could come, it was the part of wisdom to take it. He followed their advice and his health was restored.

This is only a part of the story. Continued to the end, it revealed God's hatred of lying and dishonesty as practiced by the servant Gehazi; and the very partial knowledge after all which Naaman got of Israel's God. But the chief lesson it taught is made plain through these three facts:

1. *The prophet neglected in his own country.* He never healed a Hebrew leper, because though there were many lepers, the people did not enough believe in God whom he represented to seek his healing power. Jesus long afterward called the attention of the Jews to that fact which they bitterly resented [Luke 4: 27, 28]. They could gain no advantage through claiming fellowship with God while they ignored his presence any more than Naaman could be healed of his leprosy while he resented the prophet's instructions. It was not fashionable in Israel to rely on Israel's God. The king did not even dream that he could send Naaman to Elisha who lived in his own capital. The heathen king of Syria was more ready to believe the prophet. Jesus repeatedly taught that it was a common thing for men who had the greatest opportunity to know God to be most ignorant of him [Matt. 13: 57; Mark 6: 4; Luke 4: 24]. One may be prominent in his church and yet have perverted ideas of God. Any Christian teacher can tell why this is true.

2. *The prophet misunderstood by the Syrian leper.* Naaman was a great man among men, as his achievements had proved, "a mighty man of valor." He brought with him a great price for the service he sought. He thought these things would insure attention to his request. But the prophet did not come out to meet him, only sent a messenger, did not notice his horses and chariots, his ten talents of silver and 6,000 pieces of gold. He did not pronounce any incantations over him; only told him to go and wash in a dirty stream in the land of Israel, not to be compared with the pure crystal rivers of Syria [vs. 11, 12]. Naaman had his own ideas of the way to find God, and proposed to find him according to those ideas or not at all. He was only angered by the prophet's message because it was not in accord with his own preconceived

opinions. It is not difficult to find such men, miserable and pitiable, groping in darkness of their own making.

3. *Jehovah discovered by the Syrian leper.* It did not require a Hebrew preacher to teach Naaman a truth which any one's common sense would suggest. His own servants said to him, you have come a long way at great cost to find what you most need. Why do you turn back because the prophet you sought has told you a way to get what you want that seems too easy, and is different from what you expected? Naaman went and did what he was told to do. He did it as an experiment only, but he obeyed the command: and lo, his leprosy was gone.

The lesson is simple. You are a sinner, a soul diseased. Sin is a fatal disease. You grope after truth that will heal you. You can find God. The message of his prophets, coming down through the ages has ripened through the experience of generations into the simple counsel, Follow Jesus Christ. Learn of him. Trust him. Take the counsel, if only as an experiment. Wash and be clean. Thousands have done it, and found their leprosy vanish before his healing touch. Do as they have done. Be what Jesus Christ was and is by living his life day by day. You cannot be true to yourself and do less than to make the experiment. "If any man willeth to do his will he shall know of the teaching."

Christian News from Everywhere

Every missionary now in the service of the United Free Church of Scotland, has let it be known in reply to official inquiry that he or she will stand by the church, and not go over to the "Wee Frees."

The Soudan is the largest territory in the world in which the gospel has not been preached. It is equal in extent to all Europe except Russia and has a population of over 60,000,000. Less than twenty Christian missionaries are laboring in it and of these only

six are British. A United Soudan Mission has been formed in England representing all the Free churches, and it has just sent out four young men as missionaries.

New Hampshire's Supreme Court, in rehearing of the case of *Spauld vs. Tomlinson*, involving the right of Christian Science practitioners in that state, has decided in favor of the practitioner, who had been sued for failure to produce results which he had promised. Inasmuch as his assertions as to what he could do were "merely those of a strong belief," and inasmuch as the plaintiff could not prove that the practitioner did not make his promises honestly and in good faith, the practitioner wins.

As usual in time of crisis the Christian missionary proves the competent saviour of the situation and the hero. Marshal Oyama, head of the forces of Japan in Manchuria has especially praised Dr. Westwater, a medical missionary of the United Free Church, stationed at Liaoyang. During the Boxer uprising he rendered valuable service to Russia and received a gold snuff box from the czar. More recently he has shown great courage and devotion, while the city has been under fire. Merchants and members of the trading guilds escorted him to the station when he recently left on a furlough, so entirely has he won local respect.

If every educated American appreciated the right to vote as much as the dentist resident in Cairo, Egypt, who comes home every four years to vote for President, how different the condition of our politics would be. The figures for Massachusetts showing the failure of many of the best educated men in the community to vote are alarming.

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* International Sunday School Lesson for Oct. 23. Elisha and Naaman. Text, 2 Kings 5: 1-14.

The Conversation Corner

Camping Out

EVERY summer there are more and more people who enjoy spending their vacation out-of-doors, either by the seaside or in the woods, only sheltering themselves at night in tents or log cabins. They get close to nature, they live in the woods, in the open air, in the water, in the sand, with the animals, and it makes them healthy, hearty and happy.

I saw one specimen in my short vacation and took these pictures to show you. Trolleying to Maine—where Mr. D. F. took pains to tell you I had gone—I happened to pass through New Hampshire and saw these tents on Hampton Beach, or rather on the slope of "Great Boar's Head." There were four tents and about thirty boys who slept in them, on clean, soft hay, with a blanket if necessary. They were "choir boys," and their leader was with them, kindly interested in their ball games, their daily dips in the ocean and their tramps. I was invited to attend their luncheon at noon, as they sat perched all over a clump of rocks on the beach, and ate with a sharp relish the sandwiches and cakes provided.

Afterward, I caught one group of them, as you see, engaged in digging caves and tunnels in the sand. Of course the next tide swept them all away—I mean, the caves, not the boys—so that they all had to be built over again, on a new plan, at ebb tide. One of the little fellows told me about their sports, and especially how he and the boy next him in the picture got permission and matches of the leader, and built among the rocks a small bon-fire, in which they cooked some shellfish they found there—he wasn't sure of the name, but it was "wink-something." I looked in Mrs. Hardy's "Sea Stories" which I had just got and found it was the *periwinkle*, and sent the boy the book. They were to stop two weeks in all, and I am sure they would be healthier and weigh more, even if they did not sing better!

Two ministers wrote me about their camps on the "Old Colony" shore. The letter from New Hampshire, though "not for publication," was filled with pen and ink sketches, one depicting the "Bright Boy," who would report the next summer's camp; would you suppose that a minister could make such funny pictures! The other minister told me about a two weeks' camping trip with the boys' club of his church.

It was the fourth season we had gone to Saquish in Plymouth Bay. This year the boys proposed to give the pastor a rest by running the camp themselves, and elected one of their number commissary and chief cook. Arriving at Plymouth in the afternoon, they proceeded to a restaurant to get "a good square meal" before embarking on their voyage to Saquish. Their hunger appeased, they thought one loaf of bread would be enough with other supplies, but decided to take seven, which carried the eight boys through until Monday morning! Loading their three tents, baggage and supplies into the pastor's launch and tender, they went three miles and a half

across the bay to their old camping ground, pitched their tents, building a stone fireplace, gathering driftwood on the beach for the fire and dried eel-grass for bedding; and so, like the Pilgrims of old near the same spot, "prepared there to keep the Sabbath."

With various kinds of fish, clams, lobsters, etc., at hand for the catching, the food problem was largely solved. Most of the boys tried their hand at the cooking—and both cooks and victims survived the ordeal. One favorite dish was a large pollock rolled in seaweed and baked on the hot rocks of the fireplace. The days were spent in boating, fishing and swimming, with almost daily visits to



either Plymouth, Duxbury, Clark's Island, or the Gurnet life-saving station. On stormy evenings, games were enjoyed at the pastor's cottage close by. A part of the time there were fourteen boys in camp. Each paid his share of the expense, which was about two dollars the week.

Within a stone's throw of the camp was the old dismantled Fort Standish, and a little farther in the opposite direction the ancient homestead once occupied by Benjamin Hanks, the ancestor of Abraham Lincoln. A few minutes' row in the dory landed us on beautiful Clark's Island, where the Pilgrim explorers spent their first Sabbath on land in



the New World. Saquish is an elevated promontory five hundred feet wide, and on the bay side has a fine sand beach, and on the Clark's Island side a little cove, affording sheltered anchorage for sail-boats: so that it is an ideal camping-ground for boys of all ages who enjoy boating, fishing, gunning and water sports. I wish you would visit us at Saquish next summer.

Attleboro Falls, Mass.

Z. C.

I wish so too! Curiously enough, here is another letter from one of our Corner boys, who has been in that same town, for Saquish is really in the ancient Pilgrim town of Duxbury. He seems to have kept outdoors too, and no doubt saw the Attleboro campers.

Dear Mr. Martin: I am having a fine time! I go in swimming nearly every day, and often go sailing. One day Edwin N. [another Cor-

ner boy] and I walked over to the Gurnet along the Duxbury Beach, five miles each way. We climbed a flagpole there, and I took a picture of Edwin up the pole. There is an old fort there which we explored. We went in a sail-boat to Clark's Island, and to Pulpit Rock, which has the inscription, "On the Sabbath Day wee rested 20 December 1620." We saw the Watsons, but did not think to ask if they still had the famous old Corner boat, the "26." We crossed over to Saquish and spent the day. We found on the long beach horseshoe crabs, starfish, and quantities of a sort of shellfish called sea dollars. Can you tell me what the real name is? Another day we went to Plymouth, and once papa and I got up at three o'clock in the morning and went on a fishing trip out to Faunce's Ledge.

Duxbury, Mass.

ALLEN P.

The common name is the sand dollar, but the real book name is *Echinarrachnius parma*. It is a sort of cousin to the sea urchin (*echinus*) and also of the star-fish. A little boy and I were in the East India Marine Museum at Salem, the other day, on our way home from Marblehead, and we saw fine specimens of them all, as well as of alligators and turtles and bears and bison. Speaking of big animals and of camping out I think I will fill up the column by giving you parts of letters written to his little boys by a civil engineer who is camping out all the time in Panama, where he is surveying for the Isthmian Canal. I know they will interest you very much.

I wish that you could have been with me last week. We went up the Chagres River, and then up a little river called the Chilibre in a small boat. The boat was made by cutting down a tree and digging out the inside, and they make very fine boats. They do not row them, but when they go up stream they push the boat up with poles, and when they come down they use paddles. I wish that you could see the animals here. I saw a toad as big as a turtle; when I first saw it, I thought it was a rabbit. Then I saw a deer, and some wild turkeys, and wild hens, and iguanas, and lots of lizards. It is funny to see the lizards go across the small rivers. They do not swim, but just run on top of the water, and so fast that they hardly get their feet wet.

We see thousands and thousands and millions of ants, all of them working all of the time. They build regular roads and carry leaves and food on top of their backs. They all take one side of the road going and the other side coming back. [Do they go on the right hand side, as we do in the United States, or on the left hand, as in England? Central American ants ought to follow the Spanish custom, whatever that may be!—Mr. M.] Some of their ant hills or houses are as big as our parlor, and several feet high.

I have seen gongolonas, which are about as big as a hen, wild hogs and monkeys, and parrots and all kinds of other birds that you can think of. Up on the mountains I saw great, big bowlders as big as a house, piled up into a pile as big as Prospect Hill. There are caves underneath them where the bats and other birds live. We waded around in the creeks in many places, because it is easier than to cut a trail, and see many fishes. Up the river we saw a great many tapir tracks. A tapir is something like a rhinoceros. They have three toes, and you can see where they wallow in the mud, and where they lie down to sleep.

Mr. Martin

The Literature of the Day

RELIGION

The Christian Philosophy of Life, by Samuel Penniman Leeds. pp. 308. Houghton, Mifflin & Co. \$1.25 net.

A record of forty years' service as pastor of a college and village church, such as the author of these sermons enjoys, is probably unique in the present generation. Dartmouth graduates and the people of Hanover know the qualities which made that record possible, and they are reflected in these manly, sincere, helpful and devout discourses. They are chosen from different periods of Dr. Leeds's pastorate and their unity is that of a continuing faith, in combination with an open-eyed study of the best thought of the time.

The Miracles of Unbelief, by Frank Ballard. F. R. M. S. pp. 382. Imported by Chas. Scribner's Sons. \$1.00 net.

This defense of the Christian religion has had a wide circulation in England and aroused much comment and criticism. It is quite the most readable work of its kind which we have ever encountered. It shows that the miracles and difficulties of unbelief all along the line are vastly greater than those of belief. Mr. Ballard insists that Christianity is bound, both by the command of its founder and by the necessities of its situation, to conduct an active campaign of popular argument. He has written from abundant knowledge, in the liveliest style, and with incisive power of putting questions clearly. His positions are conservative, but recognize the special difficulties of the time.

Bible Study Popularized, by Frank T. Lee. pp. 315. Winona Pub. Co., Chicago. \$1.25 net. Critical questions are absolutely excluded from the author's consideration. Otherwise his work is admirable. The chapters on personal use, study by periods, by characters, by books and on Bible exposition are suggestive and practical. But no guidance is given at any point to students who are perplexed in regard to present Biblical discussion.

Comradeship and Character. Sermons and address to young men. pp. 309. Imported by Thomas Whittaker, New York. \$1.40 net.

Short and practical chapters of counsel and invitation for young men by well-known English religious leaders. They represent the Christian earnestness and individual methods of approach of the English Free Church pulpit of the time and make helpful reading.

The Collects in the Book of Common Prayer. pp. 125. E. P. Dutton & Co. 75 cents.

The brief collects of the English prayer-book are of the highest devotional and literary quality, some of them translated from the ancient liturgies, others supplied by the Puritan divines. They are here gathered in a pretty little volume with decorative type. The dates of composition, but not the sources are indicated after each prayer.

The Life of the Christian, by Rev. G. Campbell Morgan, D. D. pp. 114. F. H. Revell Co. 50 cents.

A congenial theme and treated with the characteristic earnestness of the author. He deals with the nature, sustenance, expression, consciousness, testing and value of the Christian's life.

TRAVEL

The United States with an Excursion into Mexico, by Karl Baedeker. pp. 660. Imported by Chas. Scribner's Sons. \$3.60 net.

The third revised and enlarged edition of a handbook for travel in the United States, which needs no other recommendation than the well-known name of the series to which it belongs. Special introductory articles have been prepared—on American politics by John Bach McMaster, on the Constitution and Government by James Bryce, on the physiography of North America by Prof. N. S. Shaler, and others. In the practical usefulness of its information and the perfection of its maps and plans the book is unique among American guide-books.

Indian Life in Town and Country, by Herbert Compton. pp. 261. G. P. Putnam's Sons. \$1.20 net.

Mr. Compton has known India by long years of residence, and contrives to give much interesting detail in regard to the life of its peo-

ples. The first part opens with a general account of the peoples, and proceeds through a chapter on caste to describe varieties of custom and race. The second is devoted to the lives of the English governing classes and other foreign residents. One gets an idea of a country essentially poor, the swarming population of which is held in place by a system of hereditary social standing, but also that these fixed habits are rapidly changing under the influence of railroads and other European conveniences and the gradual infiltration of Western thought. The style is lively and the writer is sympathetic rather than critical in his consideration of native life and opinion.

Among the Burmans, by Henry Park Cochrane. pp. 281. F. H. Revell Co. \$1.25 net.

A study of Burma by a missionary and from the missionary point of view, including much interesting material derived from personal experience and observation. One who looks for a systematic account of the external order, resources and prospects of the country will be disappointed, but there is abundant opportunity for a more intimate acquaintance with the life and customs of the Burmese peoples and the prospects of the churches. This good material is, however, only with difficulty available in the absence of an index.

EDUCATION

Text-Book of General Physics, by Joseph S. Ames, Ph. D. pp. 768. Am. Book Co. \$3.50. The progress of physical knowledge and theory has necessitated an entire rewriting of Professor Ames's text-book of physics, after an interval of only seven years. Admirably clear and fully illustrated.

Historical and Biographical Narratives, by Israel R. Wallach. pp. 160. Am. Book Co. 35 cents.

Abraham Lincoln, by James Baldwin. pp. 288. Am. Book Co. 60 cents.

Numbers of the Eclectic School Readings. Mr. Baldwin's Life of Lincoln is full enough to cover also the history of his time. The biographical sketches in Miss Wallach's book cover both legendary and real characters. We cannot help feeling that in proportion to its influence Hebrew history is very imperfectly represented by the names of Moses and Solomon.

Favorite Greek Myths, by Lillian Stoughton Hyde. pp. 233. D. C. Heath & Co. 50 cents. A full collection of Greek popular stories simply told in short chapters for children. Some well-chosen pictures and a full pronouncing explanatory index increase the value of a useful book for children.

Some Successful Americans, by Sherman Williams. pp. 194. Ginn & Co. 50 cents.

An introduction to biography for young children. The list includes, with statesmen and business pioneers, such well-known helpers of the world as Mary Lyon and Frances E. Willard. The portraits and pictures of places help to make the biographical matter interesting.

A Primer of Physiology, by E. H. Starling. F. R. S. pp. 128. E. P. Dutton & Co. 30 cents net.

Takes for granted some knowledge of chemistry and physics. With helpful illustrations. The necessary brevity leaves no room for detailed description but the facts are stated in an interesting way as well as clearly.

Henry IV., Part I., edited by Frederic W. Moorman, Ph. D. pp. 178. D. C. Heath & Co. 25 cents.

A number of Heath's English Classics edited with a history of the play, notes and appendix.

Earth and Sky, No. III., by J. H. Stickney. pp. 160. Ginn & Co. 30 cents.

A third reader, well illustrated, the aim of which is to awaken or train the powers of observation in young children.

Greek Prose Composition, by Edward H. Spreker, Ph. D. pp. 276. Am. Book Co. \$1.30. For college students and implying some degree of familiarity with the subject. Clear and practical.

A School History of England, by Harmon B. Niver. pp. 422. Am. Book Co. 90 cents.

Brought down to date, lively in style and illustrated with a few well-chosen pictures, this history promises to be useful for children in

the hands of a good teacher. Maps, chronological tables and a full index are added.

Grammar School Algebra, by A. W. Potter. pp. 162. Am. Book Co. 50 cents.

An introductory text-book linking the subject with the arithmetical training which has preceded.

FICTION

The Food of the Gods, by H. G. Wells. pp. 211. Chas. Scribner's Sons. \$1.50.

Mr. Wells never fails to see the romantic as well as mechanical implications of his imaginary changes in the fate of the world, and this is one of his most suggestive and satisfactory stories. Suppose that in the growing stage a change of diet would make all living things grow from six to seven times as large as otherwise, what changes would the scattering of this special food make in the order of the world? The careful working out of this problem of the imagination is the theme and purpose of this striking and thought-provoking novel. The problem is presented both from the point of view of the giants and the little people, and grows constantly more fascinating to the end which determines the fate of the "children of the food" in the pigmy world they have outgrown.

A Dog's Tale, by Mark Twain. pp. 35. Harper & Bros. \$1.00.

Mr. Clemens's humor is never far away from deeply felt sentiment. In this charming story of a dog's experiences he not only makes us laugh but also makes us ashamed of the cruelties of our kind. It is a most effective plea against the excesses of vivisection. Mr. Smedley's illustrations in color are in perfect sympathy with the story.

The Flower of Youth, by Roy Rolfe Gilson. pp. 263. Harper & Bros. \$1.25.

The uneventful story of an ordinary kind of life, only very full of love and kindness and healthiness. The dreams of boyhood, the romances of little Barbara, the happy new home, the vow always to keep young in heart, the pride in ones children and the sorrow that comes, all in the common life, are charmingly told. The writer is a lover of Pickwick, and there is something delightfully Dickensy, genial and human about his own work.

The Mastery, by Mark Lee Luther. pp. 402. Macmillan Co. \$1.50.

The political novel is having its day and this is an unusually good specimen. In place of the swashbuckler hero we have the man who wins railroad franchises and manipulates political conventions. The heroine, instead of working deadly havoc with her charms, uses them to promote the political prospects of her friends. But this story lacks nothing in dash, vigor and excitement. Its double love affair is charming, an exception for this class of novel. The hero is a state "boss" of the better type and the author fairly accomplishes his purpose in showing that the type may be admirable.

FOR BOYS AND GIRLS

The Life of Our Lord Jesus Christ, by Mrs. Paul Chapman. pp. 206. Oxford University Press, New York.

Very simply, in language intelligible to children, the chief events in the life of Christ and his principal teachings are narrated. There is enough of running comment and explanation of the customs and manners of the people to add to the understanding and interest. The book is attractively bound, well printed, beautifully illustrated and easy to hold. For children from ten to fourteen years of age.

The War Chiefs, by Frederick A. Ober. pp. 339. E. P. Dutton & Co. \$1.50.

A lad who comes to Hispaniola with Columbus is the hero. Falling into the hands of Indians, he becomes their leader in resisting the cruelty of the Spaniards. The history of the first decade of San Domingo is skillfully woven into the tale, describing the greed of the Spaniards and their slaughter of over a million of the natives. Columbus is shown in his true character—a genius, but mean and ungrateful. Mr. Ober is a recognized authority on the subject, and his story in its romantic setting is accurate. The illustrations are not creditable to the publishers.

The Hermit of the Culebra Mountains, by Everett McNeil. pp. 332. E. P. Dutton & Co. \$1.50.

The difficulty in putting this story into the hands of a boy of untrained imagination is that it contains incredible and melodramatic adventures in a perfectly well-known part of our own land. They are not so incredible as the Arabian Nights, but then no boy imagines the world of fairies and jinns to be real. Mr. McNeil begins on the familiar level of a village high school; to lead up through a train robbery to his bloodthirsty Indians, monstrous trees and golden caves. But if one does not object to this sort of thing, the ideal of manliness in the story is good.

The Rider of the Black Horse, by Everett Tomlinson. pp. 387. Houghton, Mifflin & Co. \$1.50.

Robert Dorlon is a courier riding with messages from Washington to the Northern army during the fateful year of Burgoyne's descent from Canada. He meets with many adventures, falling more than once into the hands of the British and cowboys. He always finds a way out and meets a brave girl who wins his heart. Most of the incidents, we are told, are true, which makes it seem ungracious to remark that in a literary sense they are extremely improbable. Boys will absorb some good impressions of the situation at that turn of affairs and be confirmed in a patriotic spirit as they read.

MISCELLANEOUS

Bryan's Dictionary of Painters and Engravers. Vol. IV., N-H. pp. 309. Macmillan Co. This fourth volume of a reference book to which we have given unstinted praise includes such famous names as Raphael, Rembrandt, Reynolds, Rossetti and Rubens. The same features of comprehensiveness and lavish illustration characterize the volume.

Jiu-Jitsu Combat Tricks, by H. Irving Hancock. pp. 151. G. P. Putnam's Sons. \$1.25 net.

We have called attention to Mr. Hancock's earlier books on the famous Japanese system of exercise and combat. This is an advanced book on its subject and is fully illustrated with photographs showing the grips and attitudes.

Guns, Ammunition and Tackle, by Capt. A. W. Money and others. pp. 440. Macmillan Co. \$2.00.

A book for the amateur, describing with care and thoroughness the instruments of hunting, shooting at a mark and fly fishing. Each author adopts his own method of approach, with more or less of personal experience by way of illustration, but all handle their themes in a thoroughgoing and helpful way, with high ideals of perfection.

Our Marriage Vow. Thos. Whitaker. 30 cents.

Bound in white cloth with gilt decoration and printed in black and red, this combines the marriage service of the Episcopal prayer-book with the minister's certificate and provides a place for the signature of the couple and others, putting the attestation of marriage into handsome and permanent form.

First Principles of Agriculture, by Emmet S. Goff and D. D. Mayne. pp. 248. Am. Book Co. These elemental facts about soil and seeds, how to make plants and flowers grow, how to destroy weeds and hurtful insects, how to cultivate a garden and raise fruits and how to care for domestic animals, everybody ought to know. It is amazing how few do know these things. Interesting to read and valuable to study.

Wit and Humor of the American Pulpit. pp. 248. George W. Jacobs & Co.

A collection of amusing anecdotes told by or about American ministers. A whole chapter is devoted to the Beecher family. Much of the material is familiar, but every reader will find more or less which has escaped his attention.

"Sequell" to the Real Diary of a Real Boy, by Henry A. Shute. pp. 189. Everett Press.

In the same vein as its predecessor. The writer understands boy nature and has made an amusing picture of it in the experiences of a by-no-means-model home in an American village. The boy's world alongside of, but quite distinct from the man's, is pictured in pages of diary.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN HANKIN

Oct. 16, Sunday. *Christ and the Church*.—Eph. 5: 22-33.

Do not separate this from the other subjections of the apostle's thought. We are all to subject ourselves one to another in the fear of Christ. In the marriage relation the husband is the executive head. The Genesis story that the woman was taken from the man suggests the figure. The Church, the bride of Christ, is not merely for him, she is from him. Note the careful emphasis upon the husband's duty. This teaching of the mystical union of Christ with the Church is a measure of the glory of Christ in the thought of Paul. It is far deeper, more practical and social than the common reduction of Christ's mission to mere ethical teaching. *O Thou, who hast loved us and given Thyself for our salvation, so cleanse and teach us, by the indwelling of Thy Spirit, that we may live in joyful expectation of a closer union in the Church, Thy bride, with Thee.*

Oct. 17. *Children and Slaves*.—Eph. 6: 1-9.

Love transforms these relations of dependence and subordination from within. Singleness of heart is the main thing. We are to serve the ideal parents, the ideal master, as if Christ stood in the place of the imperfect ones we serve. So, too, authority is to be exercised in subordination to the supreme authority of Christ. It is easy to see how such ideals, however imperfectly realized, destroyed slavery and elevated family life.

Oct. 18. *The Armor of God*.—Eph. 6: 10-23.

The ideal is strength. The familiar figure of weakness clinging to a cross is not scriptural. Christ is within, strengthening us for overcoming. Paul had patience with weakness, but no admiration for it. His figures are of manly strength—the racer, the wrestler, the warrior. We all have our "evil day," when the enemy comes in like a flood and we need the whole armor of God.

Oct. 19. *The Joy of Pardon*.—Ps. 32: 1-11.

This is a joy which only the forgiven know in bitter-sweet experience. Mark the contrast of the guiltless spirit and the experience of remorse under the heavy hand of God. But this guiltlessness is not innocent ignorance. We have no need to postpone either heaven or hell. Thousands are living in hell through unconfessed and unforgiven sin, and heaven is in the experience of thousands who have turned from sin to God. Note that God gives not only pardon, but a song.

Oct. 20. *God our Help*.—Ps. 34: 1-22.

Joy and righteousness are linked together. Righteousness is God's darling, the permanent quality which must at last prevail. The note of personal relation, so prominent in this and other psalms, must rule our life. We are not the children of a code of ethics, but of a loving Father.

Oct. 21. *The Fall of the Wicked*.—Ps. 37.

It is a double evil when the prosperity of wicked men brings the wickedness of fretting into Christian hearts. Have we no treasure better than theirs? Was it not the pearl of great price which came into our possession at the cost of all? The passing of the wicked is usually a matter of faith, but sometimes our eyes see it. But Christ has taught us that our satisfaction must not include hatred of the brother who has sinned and fallen.

Oct. 22. *The Security of the Righteous*.—Ps. 37: 23-40.

If my life is a plan of God, what room is left for fear? except the fear that I may prevent his purpose or change his delight in my way into disgust. The point of view of the psalm only rises here and there above the horizon of the present life, the Christian point of view commands the vistas of the eternal life with Christ. Note that God's care and love extend to our backslidings.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Oct. 23-29. *How Can We Enlarge and Improve Our Work?* Matt. 21: 17-22; Isa. 54: 2.

"O, have you seen Satin, Silk & Co.'s show window this autumn? They never made such an elaborate display of dress goods and gowns." "Well, of course they have to better last year's exhibit. The public demands it and their own business instinct prompts them to make their goods more showy and ornate each season." A casual conversation like this reveals the struggle and straining, the outgo of energy and ingenuity in the commercial world in order that every year a larger and better business may be done.

Cannot Christians learn something from such untiring energy and boundless aspiration? Whatever we are doing from morning to night ought to have our first thought. But in addition every earnest, religious man ought to have, so I think, some line of activity that can be called "Christian work" in the restricted sense of the term. To be working if only a few hours a week at some definite moral or philanthropic task, to have a class in Sunday school, to visit hospital patients, to oversee a boys' club or a girls' Friendly—such undertakings as these are often feasible for men and women engrossed in household and business cares. I knew a group of business men who are allied with a splendid Christian educational plant who give freely of their time and means in its behalf. But they lead richer and happier lives because of this relationship and they are no less successful business men.

Respecting both the daily round and the specific service of others there are three means to employ in increasing the volume and improving the grade of our work.

Think rightly of it. Carey had the true idea when he said, "My business is the kingdom of God, but I cobble shoes to pay expenses." Not long ago a young woman connected with one of our great missionary societies attended for the first time its annual convention. There through the workers from the front she felt the thrill of the movement as she never had before when absorbed in the details of clerical duties. On her return she said, "I can fold circulars better now because I feel I am a part of a big thing." Every faithful action, even on the plane of material things, done by an honest, purposeful soul has its bearing upon the progress of the kingdom of heaven. The blacksmith, the stonecutter, the mason, the shipbuilder may not realize how their manual labor redounds to the glory of God, but how could we ever have churches and schools or send missionaries across the ocean to distant nations unless there were skillful hands and brains to supply the material framework?

Work harder at it. Is there one of us who does not need the spur of the disguised compliment which a Marshfield farmer once paid to Daniel Webster after one of his great speeches: "Daniel, you ain't done your best yet." Certainly we have not reached the ideal of perfection in the details and the larger movement of our work.

Pray more about it. Occasionally, as in the passage cited above, Jesus gives a hint of the vast unused forces at the disposal of his disciples. What wondrous things they might accomplish if they all knew how to pray. Men laugh at prayer as if it were a futile thing, when it is the force that moves the hand that moves the world. Prayer is yet to come to its rightful place in the life of the Church and of the individual Christian, and there is not the slightest doubt that every one of us could do more and better work day by day if we prayed and prayed until God and Christ became real and the kingdom of heaven our consuming passion.

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

Semi-Annual Meeting of the Chicago Association

This association of more than one hundred churches was the guest, Oct. 4, of Pilgrim Church, Englewood, Dr. F. E. Hopkins, pastor, a church which entertained the association twenty-two years ago when it had but sixty-three members and the association embraced only forty churches. Pilgrim Church now has a membership of 700, a fine property free from debt, and by annexation has been brought within the city limits.

The Program

Loyalty to doctrinal standards was discussed by Dr. J. M. Campbell, who believes that these standards should be simply and plainly expressed and should take account of changes in men's thinking and of discoveries in science and philosophy. But they should always remain evangelical and recognize the supreme authority of the Word of God. The paper created considerable discussion, but was on the whole accepted as expressive of the views of the brethren. A paper by Professor Crane of the seminary on the lack of candidates for the ministry aroused a good deal of interest. Various reasons were given for this lack, but the opinion generally accepted was that brought forward by the professor—a lack of spiritual interest in the churches. The conclusions of Dr. W. E. Barton's paper on what the council at Des Moines ought to do, were accepted without a word of protest.

Other Topics of Interest

Two other subjects awakened much interest, one, reports and discussion of the deaconess movement, another the attitude our ministers should take in reference to the marrying of divorced persons. Nine deaconesses have already graduated from the Chicago school and between twenty and thirty have studied in it more or less. All these young women are now engaged in active work and the demand for at least a score of well trained women in important centers in Illinois alone is pressing. Not all the brethren were prepared to say that in no circumstances would they marry divorced persons, but all agreed that there is need of some fixed standard of action by which the conduct of all may be determined. Dr. Bartlett who opened the discussion thinks that the ministers ought to refuse to marry any divorced persons, and not a few are of his mind. He and they would recommend these divorced persons to make use of the civil authority in re-marriage instead of seeking the sanction of a church for what often it cannot give.

Guests from Near and Far

The brethren were glad to welcome Dr. White, who began his ministry at the Union Park Church Oct. 2, who told the association something about Japan as he saw it when a missionary there. Dr. White is an interesting and able speaker. The association was fortunate in hearing a few words of greeting from Rev. Guinness Rogers of Scarborough, Eng., and from Rev. Mr. Dubé of Zululand. Mrs. Dubé sang several Zulu pieces which impressed her audience pleasantly. Mr. and Mrs. Dubé are in the country to gather funds for an industrial school in South Africa, and in the meantime are showing what the mission of the American Board has accomplished for that part of the Dark Continent.

Dedication of Churches

On Oct. 2 the Lutherans dedicated a building at the corner of Crystal and Hoyne Avenues which is to be used by deaf mutes. More than five hundred of these were present at the ceremony in which the sign language was employed. The institution is to be known as the Church of our Saviour and is the first church to be organized here in the special interest of deaf mutes, the building having been paid for by the class for whom it was designed.

The Park Manor people (Congregational) the same day dedicated a new house of worship at the corner of Seventieth Street and South Park Avenue. Sermons were preached by Drs. Armstrong, Hopkins and President George of the seminary. The success of the movement is largely due to the earnest and continued efforts of Mr. Burgess, the pastor. The people have responded generously to his appeals and the Church Building Society has also come to his aid. A good lot was obtained, and a building erected which will furnish audience, Sunday school and reception-rooms for the present needs of the parish, and at the same time leaving space for a large edifice to be erected later.

A Notable Anniversary

On Oct. 7, exercises which are to continue over Sunday, were held in the church at Ottawa, Ill., in commemoration of the sixty-fifth anniversary of its organization. Drs. Sturtevant and Day, two of its former pastors, were present. This is one of the strong churches of the state and has always been generous in its gifts. It has never been more prosperous than under its present pastor, Rev. Louis Baird, and with the changes which have been made in its house of worship it now possesses one of the finest audience rooms in the state and one of the best plants for Christian service of every kind.

A New Departure

Dr. Bartlett of the First Church, in response to the request of his church for something definite to do in the way of inviting people to attend services, has hit upon a simple device of printing a coupon which the person presenting it signs and asks the person receiving it also to sign, and to give the place of residence and to drop it into the collection box as passed by the ushers. The coupon for the different evenings of the month of October, for example, gives the subject of the sermon and contains a cordial invitation to hear it. The subjects for the five Sunday evenings of the present month are: Man, Woman, The Garden, The Serpent, and The Voice. There is special music under a competent leader, given by a large and excellent choir.

Porter Memorial

This is one of the churches whose management has been something of a problem. It is at present closely linked with Leavitt Street Church, to the advantage of each organization. The Porter Memorial people are raising more money for self-support and needed repairs on their building than they have done for a long time, and the rapid growth in numbers both in the Sunday school and in the attendance on church services is proving what many have persisted in believing: that with energy, enthusiasm and leadership, this mission might become one of the most fruitful in the city. The mission was established by Union Park Church, whose members secured the land and erected the building it now occupies. For several years it has been under the care of the City Missionary Society, but has felt the lack of association with a stronger church to advise and help.

Institute of Social Science and Arts

This institute connected with the University of Chicago has a faculty of its own and furnishes a regular course of instruction. Lectures are given in the Fine Arts Building at such hours as to render it possible for busy people to attend them. Prof. Graham Taylor is director, and is assisted by some of the ablest sociologists in the country. Professor Henderson of the university is associated with him and such other aid as may be demanded will be given him. An open lecture course is announced for Monday evenings by specialists like Miss Jane Addams, Dr. Frederick H. Wines and Professor Vincent.

Increase of Crime in the City

The number of hold-ups, murders, assaults of various kinds and other violations of law has increased alarmingly within the last six months. This may be due in part to the many strikes which have been ordered and the increasing number of idle men, or to the inefficiency of the police and of the judges before whom arrested parties are brought for trial. Where condemnations are few and penalties light criminals care little for arrests. The public is turning its attention to prevailing conditions and it is hoped that in some way they may be improved.

Chicago, Oct. 8.

FRANKLIN.

In and Around New York

North's Month of Rejoicing

This church in the Bronx is still the center of attraction, and Rev. W. H. Kephart is bearing up nobly. Were he not level-headed and a fountain of good nature, a large public would fear for him. During the week's dedicatory services Dr. Stimson preached upon the fulfillment of God's promises through the individual, but especially through the church. Dr. Cadman, choosing a substitute for the good old word reasonable, set forth man's "rational" service of God through the various channels of life and enterprise. Keys of the new edifice were presented to the chairman of the board of trustees, to the pastor and to Mr. William H. Nichols, president of the Church Extension Society. Rev. Charles W. Shelton made the closing address of the first day. A service which tested severely the capacity of the house was the Sunday school rally. Addresses were made by the superintendent, Mr. Thomas J. Rush, and Dr. W. A. Duncan. The inspiring music found a climax in the hymn written for the occasion by Mr. Arthur J. Westermayr.

"Home night" was devoted to the ten church societies, the deacons and trustees. Leading officers of each organization made brief speeches. Next evening the brotherhood of ministers of Manhattan and the Bronx brought felicitations. Brevity was the soul of wit, as evinced by Rev. Messrs. Pritchard, Makepeace, MacColl, Angel, Reoch, Roberts, Seymour and Lynch. "Civic night" demonstrated the hold this church has upon its environment. Hon. Louis J. Haffen, mayor of the borough, and a Romanist, spoke upon the relations of the churches to the Bronx. Other speakers were Hon. James L. Wells, a prominent Episcopalian, and Hon. John A. Hawkins, state senator. "Brooklyn night" brought renewal of rejoicings, with wise and witty counsels. At a neighborhood meeting the church entertained the pastors and congregations of the borough.

On the second Sunday occurred the dedicatory services proper, the pastor preaching his eighth anniversary discourse, and Dr. Jefferson the dedication sermon. A feature in all these gatherings has been the rendering of choice music, neighboring choirs, notably those of the Baptist and Reformed churches, gracefully tendering their services. Each week evening has closed with a reception, the tables being provided by the various church societies in turn. And the end is not yet, for on Oct. 10 the Endeavorers of the district will rally with an address by Dr. John Robertson of Scotland, and on the thirtieth will occur the presentation of the memorial window given by Gavel Lodge of Free and Accepted Masons. So the glad North Church makes a month of it.

A Morning Prayer Meeting

Something worthy of note in prayer meetings is transpiring. *White Plains* is ten miles above the limit of the greater city but her business men swing down to the Grand Central Station in thirty-four minutes, not, however, until some of them have enjoyed together a season of prayer. Twenty-two business and professional men of the Westchester Church

are banded together in this privilege. Some of them travel. One is now in India and there remembers the hour, 7.45 to 8.20, half a day beforehand. This meeting may suggest why within the three years of the present pastorate 97 out of a present membership of 240 have been received on confession, a building has been erected, and the spirit of missions has been maintained to a marked degree. After collegiate fashion, there are three associated pastors: Rev. W. D. Street at *White Plains*, Rev. A. O. Pritchard at *Scarsdale* and Rev. T. S. Lee of the *Bombay* branch. Mrs. Lee, a daughter of Dr. Robert Hume, is also supported by this church as a missionary. The Friday morning service in part explains the fact that the attendance at the evening midweek meeting draws together nearly half the Sunday morning congregation. Another reason is the preparation made. Variety is introduced. One evening each month is given to missions, another to a lecture, the two or three remaining to open meetings. Just now the pastor is in the midst of a series of talks on the making of the Bible. The church gave a farewell reception, Oct. 6, to Mr. Fred B. Smith, field secretary, Y. M. C. A., who leaves for a conference trip around the world. Several secretaries made brief addresses.

Broadway's Midweek Conference

At the Tabernacle the midweek meeting for six weeks takes the conference form. Themes selected are: Bible Study, The Work at Bethany, Christian Fellowship, Congregationalism, Public Worship, Work at Home and Abroad. On Sunday morning, without previous consultation, the pastor names six men who will speak. Each subject is divided. Bible study this week was considered under the heads of home reading, the school, methods of study, motive, and the place of the Bible in the life. In the midst of the series will be held a memorial service to the lamented Deacon Charles Whittemore, when the deacons will speak.

ST. MAUR.

In and Around Boston

Sunday's Plethora of Attractions

Interest centered on the service at Trinity, and the sermon by Archbishop Davidson of Canterbury, who dealt incidentally with some of our national problems, notably that of the unprecedented task of assimilating immigrants, and transforming Europeans into Americans. At Harvard University the student body heard from Bishop Boyd Carpenter of Ripon. At the Church of the Advent, Bishops Doane and Greer and Chief Justice Stines of Rhode Island spoke at a meeting in the interest of divorce reform, while Bishop Grafton of Fond du Lac argued for the change of name in the Episcopal Church by which it would become "Catholic" and cease to be Protestant. Faneuil Hall was crowded with friends of suffering Armenia, Mrs. Julia Ward Howe and the Armenian Archbishop of India being the most notable speakers.

The Old Congregational House

The wreckers are demolishing the rockbound structure corner of Somerset and Beacon Streets, where for more than twenty-five years the denominational headquarters were maintained, and where so much of our denominational history was both made and recorded. The owners of the property, Messrs. Houghton & Dutton, since purchasing it in 1896 have rented it to a variety of tenants, but now have come to the place where the site is to be utilized for their own business; and as the nine-story structure arises in due time, Beacon Street will take on even more of the cañon aspect. One cannot but grieve a bit to see a structure that once was two stately mansions and then an administrative headquarters for religious institutions, transformed into a bazaar for the sale of things. It strikes you just as the substitution of a candy store for the Old Corner Book Store does, and as the



FLORENCE BROOKS COBB



REV. EDWARD S. COBB

A Missionary Pastor Ordained

Central Church of Fall River, Mass., has entered upon a new phase of its foreign work by associating with itself Mr. and Mrs. Edward S. Cobb, recently commissioned for service in Niigata, Japan.

Mr. Cobb spent three days in Fall River, meeting as many as possible of the church people in their homes and places of business, and giving an informal talk at the midweek service.

A council convened Sept. 29 at Central Church to examine Mr. Cobb for ordination. The clear, concise statement of belief, the self-contained bearing under kindly questioning, the lucid answers, the modest, earnest spirit won general admiration and ready, unanimous vote to ordain.

The evening services were inspiring. Prof. G. W. Knox came from New York to give a masterly

presentation of Japan's progress and of the Christian's message, Incarnate Love. Dr. W. H. Cobb, father of the candidate and head of the Congregational Library, offered the prayer. Secretary Barton of the American Board gave the charge to the church, Rev. W. W. Adams of Fall River extended the fellowship of the churches and Rev. C. F. Swift, pastor of Central Church, gave the address to his new associate in the work.

At the beginning of the evening service Mr. and Mrs. Cobb were received to membership, and on Friday evening an informal reception was given them at one of the homes of the church. The plan has brought about a delightful acquaintance between the members and their associates in Japan and promises much for future interest. C. F. S.

towering electric power plant chimneys dwarfing the church spires do, that is, if you are influenced by the symbolical aspects of trade and architecture. But change must come. The present Congregational House is not only a well-planned building for its purpose, but a remunerative investment. No one would go back in the old building if he could.

The Belgian Government and the Congo Free State

Last Friday night the Belgian Government made a grave diplomatic error. Through the Lyceum Bureau of the late lamented Major J. B. Pond, Mr. George Herbert Head, B. A., graduate of Cambridge University, England, gave in Tremont Temple a so-called vindication of King Leopold against the charges of commercialism and cruelty in the Congo Free State. He roped in a large audience by advertising that there would be an illustrated lecture and then doled out five perfectly good pictures which were not explained, and were soon lost to sight though to memory dear. Those pictures were the one thing of the evening to which one could cling and say they were tangible. Even if we did not know what they were, we could guess, and it was not possible to guess what the lecturer was talking about. He rambled on for two mortal hours, and as he said he was vindicating the government, we suppose he was; but as for us, give us calumny rather than such explanation. The charges at least were definite, and he explained them minutely, but the proof that they were not true was hazy. The lecturer wisely had the lights turned on after the first few moments of the much regretted pictures, for his inner consciousness told him that he would speak to empty seats otherwise. As it was, a few noble souls had the courage of their convictions and boldly departed. Others slept. Others groaned. Others grinned. All wondered at the nerve which enabled the distinguished gentleman to go on in the face of such apathy. Before he finished, half the audience had departed and the others will never

forget him. There is a moral, and this is it: never explain. Those who love you don't need it, and those who hate you won't believe it.

Harvard University and Missions

Phillips Brooks House at Harvard—"the parish house of the university"—has just entered upon the fifth year of usefulness. Behind the five organizations which have quarters in the house has been put a general Phillips Brooks House Association, to which their members belong and others who may wish to join in. The services of the secretary and the financial responsibility are distributed in this way among them all—the Christian Association, St. Paul's Society, Religious Union, Catholic Club and Social Service Committee. Secretary Huggins, after two years of efficient service, has been succeeded by Mr. Wallace of 1904.

On Tuesday evening, Oct. 4, a meeting of students was held in the interest of foreign missions. The large reception-room, seating about eighty, was overfilled; and that in spite of the president's reception to new students, which came on the same evening. Student Secretary Brockman from China, Mr. Fisher from Japan, a post-graduate student, Mr. John R. Mott and Sec. Edward C. Carter, Harvard, 1900, were the speakers upon the work.

Mr. Carter went out to India two years ago, spent six months as a traveling secretary in preliminary work, three months in directing association work in Burma, and was then made general secretary for student work in India, Burma and Ceylon—a responsible position. He returns to this work, after a short furlough. A college friend, who knew he was going back, said to him, "Well, you have my sympathy." "Sympathy, not a bit of it!" was the reply. "You ought to envy me." That well expresses the spirit in which this first Harvard missionary returns to his work. Dr. Edward C. Moore closed the speaking, calling for a well-organized support of this work at home.

Colorado

Consulting State Editor: Rev. Henry H. Walker, Ph. D., Boulder

The State Association

The thirty-sixth annual meeting was held, Oct. 4-6, under the hospitality of Second Church, Denver, Rev. Addison Blanchard, pastor.

A Minister's Institute, held in the lecture-room of First Church, preceded the meeting. Such themes were considered as The Intellectual Life of the Minister, How to Study the Bible with Intellectual and Spiritual Profit, Literary Aspects of the Bible, Sources of Power in Preaching and Preaching for Our Time, Sabatier's Religions of Authority and the Religion of the Spirit and Gordon's Ultimate Conceptions of Faith were exhaustively reviewed and discussed. This institute, inaugurated a year ago, is already recognized as of inestimable value and henceforth becomes a recognized factor in our state gatherings.

The association proper was marked by large attendance, papers and addresses of unusual power and the inauguration of one decided reform.

Dr. F. T. Bayley of Plymouth, in the opening address on The Essentials of Gospel Preaching, pleaded for sincerity, reality, simplicity and spirituality in the pulpit. Rev. R. W. Gammon of Pueblo met these tests in the association sermon on The Message of Jesus to our Age: a message of brotherhood to the warring world of industry; of the supreme worth of moral and spiritual realities to an age seeking power through accumulation; and of vital morality fired with spiritual earnestness to a church in peril from the spirit of worldliness and mammon worship.

Dr. H. W. Lathe of Manitou, in a paper on Bible Study, decried modern criticism as subversive to the faith. Dr. C. W. Longren followed the accepted theories of the old theology in a carefully wrought out paper on The Person of Christ in the Scriptures.

Rev. F. M. Sheldon of Greeley traced the doctrine of The Person of Christ in Modern Thought, indicating the reaction from many former positions affecting that question, and taking ground which recognized Christ's divinity, yet closed the door to all forms of Trithelism.

President Sittum made a strong appeal for the Christian college in general and Colorado College in particular, supporting his position with significant facts concerning the place of power and leadership already attained by its graduates. The new year shows a gratifying increase of students of superior quality.

Colorado's labor difficulties were considered conservatively by Rev. S. T. McKinney of Cripple Creek. The ultimate solution was held to be in the gospel, applied alike to the program of capitalists and labor unions.

Secretary Richards spoke effectively for the Church Building Society, which has helped almost every church in Colorado to erect either house of worship or parsonage.

Rev. John De Pen of Bridgeport, Ct., presented the cause of home missions.

It is significant that during the past year four new churches have been organized, five church edifices and two parsonages erected and nineteen Sunday schools organized; also that within a year fifty-two of our ninety-four churches have changed pastors, some more than once. In Colorado "everything flows."

Perhaps the most enduring work of this association was the provision of a two years' course of reading and study which will henceforth be required of all licentiates who take up work in this field, leading up through semiannual examinations to ordination. The effect will be to raise the intellectual standard and to shut the door on lazy and unworthy men. The course mapped out is simple, yet practical and suggestive, and commands the unqualified approval of the state.

The Denver Churches

"Religion is looking up in our town. It is flat on its back." Not so in Denver, the capital city of the Centennial State, with its eager, aggressive spirit so characteristic of the West. Methodism, reinforced by Denver University with its 1,300 students, one of the three leading educational institutions of the state, is full of energy. Presbyterianism, through the effective leadership of Central Church and other strong organizations occupies a place of commanding influence. Other denominations are doing good work.

Among the Christian forces of this city of 160,000 inhabitants, probably none shows a more note-

worthy record than does Congregationalism. When it is remembered that the prairies are not its native heath; that the drift of the population is not primarily a Congregational drift; and that much of our work has been built of stones which have fallen out of other ecclesiastical edifices because they no longer fitted into the general scheme of polity or dogma to be found there, the record of seventeen Congregational churches with their ever-expanding work is not to be despised.

Congregationalism in Denver and indeed in Colo-



REV. FRANK T. BAYLEY, D. D.

rado at large is a coat of many colors. An aggravated example of the general situation was once given by a home missionary: "Not a Congregationalist in our church at organization except my wife and myself—and she was an Episcopalian, I a Methodist."

Plymouth, with its beloved pastor, Dr. F. T. Bayley, easily leads in membership, equipment and spirit. Admirably located in the midst of the wealth and culture of Capitol Hill, and magnificently led, this church has developed in ten years from a membership of 79 to over 700 with a \$60,000 plant; from a position of small influence to one of Philadelphian importance and opportunity in city and state. From it flows a constant stream of beneficence, both as to men and money, into mission enterprise at home and abroad. Its roll includes one missionary each in Turkey, China, and

in fine spirit realized the ideal of the popes' *servus servorum Dei*.

First Church, to which should naturally belong commanding influence and power, has lost unfortunately in years past through unwise leadership. Handicapped by its down-town location among hotels and business houses, and by distance from its natural constituency, it is slowly but surely forging ahead under Dr. J. M. Markley's growing ministry. Congregations are increasing; debts are being lifted; salary has been largely increased. Special efforts are being put forth through afternoon social gatherings in the vestry to win the drifting population through closer fellowship. Dr. Markley's strength is in his personality and in pulpit work which commands itself to an ever-widening constituency.

Rev. Addison Blanchard, seventeen years the valued minister of Second Church, has been renewing his youth and strengthening his grip by study in Denver University. The Monday night Bible class, carried on now for twelve years is a feature. Three mission schools in outlying districts, with occasional preaching services conducted by laymen mark Second's interest in the field of city missions. It has also sent out several into home and foreign fields. Probably no one of our churches is so in touch with the work in the state at large as this, whose pastor's counsel has long been influential in its home missionary committee.

Third Church is Denver's Pergamum, "set where Satan's throne is" (if he clothe himself as an angel of light), in the midst of all sorts of isms and vagaries. Rev. W. H. Hopkins, the most persistent "hammerer" in Denver, is progressing by indomitable energy along all lines in this difficult field. His success illustrates the wisdom of the maxim, "Plan the work and work the plan." Recently a paid assistant has been added to share in Sunday school work and keep in touch with the homes. The most popular thing this year has been the mission tour evenings, coming on a week night. There is always a crowd. The Sunday school class in charge works for months on a program covering the life and customs of the country as well as the mission facts. They collect curios and when possible have a missionary speak. The church has a native worker in Africa, supported by the C. E.; another in India, supported by the Sunday school and a third in Turkey, supported by the young men.

The Go-To-Church Band, which began with the present pastorate, is a feature of the work. Leaving out the kindergarten and smaller children about two-thirds of the Sunday school attend regularly the Sunday morning service. Other features are the cradle roll and the young men's brotherhood.

Boulevard, with its fine edifice built under the long pastorate of Rev. C. H. Pettibone, is somewhat crippled by a burdensome debt. Its seat of power is its flourishing Sunday school, which enrolls over 500 under the veteran leadership of Supt. J. W. Jackson, twenty-two years in this great work. The primary department has been thoroughly organized and raised to a position of great efficiency under the twelve years' service of Mrs. J. A. Walker, whose influence is felt all over the state and in national Sunday school work.

Tabernacle is doing a quiet, but far-reaching and effective institutional work in the down-town district, ministering to a wide variety of human needs. The success attained in this work is a tribute to the courage and devotion of Rev. T. A. Uzzell and the place he occupies in the respect of the Denver public, irrespective of church or denominational ties.

North, under Rev. L. D. Blandford, has renovated and enlarged its building and is steadily moving forward.

One of the most extraordinary pieces of work to the credit of our denomination is that of the Ohio Avenue Church under the lead of Rev. N. O. Bartholomew. Twenty-six months ago there was nothing. Today there is a church numbering eighty-five, a Sunday school of 150, a parsonage built and provided for, church lots paid for and a \$10,000 edifice projected. A united and homogeneous people, well led, assure this church a place of power.

Villa Park, under Rev. J. B. Stanton, is experiencing a trial in the form of a "holiness" drift within its membership. Olivet and Pilgrim are plodding on under earnest men. Platte Valley, in a rural community, is doing good work in a restricted field. Two of our Denver churches, Harmon and South Broadway, are pastorless.

Mission Sunday schools at North Capitol Hill, Glen Park and Rocky Mountain Lake evidence the ever-watchful eye of State Superintendent Bush and promise ultimate development into churches.



DR. J. MONROE MARKLEY

among the Indians; two going to Japan, four missionary volunteers, and two pastors in the United States. Its primary department, equipped at a cost of \$1,500 by the generous gift of Mr. Frank Trumbull, is a model of its kind, the best in the state. The activities of Plymouth's women are concentrated in a single organization, the Woman's Association, under which are grouped these departments: local charities, including a neighborhood house, a successful experiment in social settlement work, carried on in conjunction with other denominations; the missionary department, home and foreign; the home department, aiming at the elevation of home life and ideals; the young ladies' department and the department of work, with activities kindred to the Ladies' Aid.

Plymouth is strong both in pulpit and in pew. Unconsciously it has skimmed much of the richest cream intellectually, financially and spiritually from the Congregational milk of Denver. Yet it has by no means been selfish in its great success. It has

Denver Congregationalism, including its ministers and churches, looked at in the large, shows unity in variety. All types of theological opinion are in evidence, conservatism prevailing. There is withal a spirit of devotion, moral earnestness and aggressiveness which is carrying the work steadily forward. Strategically our churches are well located to cover the field, and intellectually and spiritually well equipped to meet the varied needs of our many-sided Congregationalism. In the midst of dangers and difficulties within and without, and surrounded by an atmosphere all too materialistic it may safely be said that never have our Denver churches been in a better position to do strong and efficient service.

Opening of the Seminaries

ANDOVER

The ninety-seventh year began Sept. 21. The attendance at the opening, much larger than last year, included several visiting clergymen. It was conducted by the president, who spoke informally upon aspects and opportunities of student life. The number of students will be nearly the same as last year. The increase—eight men against four last year—is slightly offset by the fact that last year's graduating class was the largest in the seminary.

The instruction will be materially strengthened by two new lecturers, Mr. W. W. Rockwell, Andover, 1900, recently returned from four years' work in Germany; and Dr. W. E. Hocking (Harvard, Ph. D.), in the departments of history and philosophy respectively. Other lecturers include Mr. George H. Burdett of Central Church, Boston, on Church Music; Dr. R. A. Hume and Prof. John B. Clarke (Columbia).

Plans are already maturing for the Easter theological school, conducted last year at the suggestion of the Massachusetts Home Missionary Society, when it is expected that facilities will be provided for double the number of last spring.

The usual autumn reception for the new students was held at Professor Day's, Oct. 7.

Professors Platner and Day will attend the National Council at Des Moines, the former to speak, the latter as delegate from Andover Conference.

President Stryker of Hamilton College will preach in the seminary church Oct. 16; and Mr. Robert E. Speer on Nov. 13.

An interesting feature of life on the Hill is the change of the afternoon meeting into a Phillips Academy vesper service, the whole school of 400 boys being seated in front, and the faculties with their families, church members and friends sitting behind them. This service was opened Sept. 25 with fitting remarks by Principal Stearns.

YALE

The Divinity School opens with a membership fully as large as that of last year. An accurate count cannot yet be given, but the total will probably reach a hundred or over. The inspiration and spirit of earnestness which characterized the initiatory events are sure to bear fruit in the achievements of the coming months.

On Sept. 29 the students were informally welcomed at a meeting in Marquand Chapel addressed by President Hadley, Dean Sanders and Professor Brastow. The last-named speaker gave a ringing summary of what the student is to expect and find in a divinity school. In the evening Professor Stevens delivered the opening address, A Comparison and Estimate of Bushnell, Ritschl and Sabatier. To show the relation of these great thinkers to present-day thought he characterized with customary clearness the modern movement. The address was *Yale* to the core.

The shore outing for students and faculty, now an annual event, took place Oct. 5. This secures mutual acquaintance and replaces a more formal reception. Field sports, an ample supper, followed by stirring speeches near the warmth and glow of a wave-besieged bonfire made this unique occasion a choice memory.

Yale has said reluctant good-by to Professor Harnack, who paid the seminary a flying visit, speaking for an inspiring but too short half-hour in the Trowbridge Library. Among other prominent foreigners who have visited the university during the week are Professors Budde and Goldziher.

G. H. D.

BANGOR

The eighty-ninth year opened auspiciously Sept. 22, with an address in the evening on The Authority of the Hebrew Prophets, by Prof. Francis B. Denio, D. D. The occasion was also the 25th anniversary of Professor Denio's connection with the seminary, to which he came to teach Greek immediately after graduation from Andover Seminary. Later, the Greek and Hebrew department was divided, and upon Professor Talcott's death Professor

Denio was given the chair of Hebrew. After the address an informal reception was tendered Professor and Mrs. Denio in the *alumni* reception-rooms.

The date of the George Shepard Lectures on Preaching, by Dr. C. E. Jefferson of Broadway Tabernacle, New York, deferred from last year, is definitely fixed for Dec. 12-16.

The seminary has been presented with the hymn-book, In Excelsis, together with responsive readings from the American Revision.

Six members of the entering class have been registered and others will arrive during the next few days; the Freshman Class will be larger than that of last year. The enrollment of other classes stands thus: Juniors 12; Middlers 8; Seniors 8; Post-graduate 1; making a total of 29, a slight increase over the number last year. The spirit of the new year is earnest scholarship and hearty enthusiasm for work.

M. A. H.

BERLIN

The formal opening occurred Sept. 29. The opening address was by Prof. Kemper Fullerton, recently called to the chair of Hebrew language and Old Testament literature, after eleven years in a similar position at Lane Seminary, Cincinnati. His subject was The Call of Isaiah to the Prophetic Office in the Crisis of Judah's History. Professor Fullerton's practical application, at the close, to students and ministers, in this era of expansion when our nation has become a world power, was felicitous and eloquent.

Professor Fullerton is in his thirty-ninth year, a graduate of Princeton College and Union Seminary. On his Union fellowship he studied two years at Berlin University. Upon returning to this country he was appointed instructor in Hebrew language and literature in Lane Seminary, which position he has filled with brilliant success and growing popularity.

Professor Fullerton has another interesting relation to Lane Seminary. His father was instructor of homiletics there, and his great-grandfather, Rev. James Kemper, one of its early founders and benefactors, gave the land on Walnut Hills on which the seminary stands, to which his sons added other valuable real estate, from which a large share of its present income is obtained.

The enrollment of students is considerably greater than last year, and there is every prospect of one of the most prosperous years in its history. Every class has received additions, nearly all college graduates and earnest men.

A. H. G.

CHICAGO

The opening address, by Prof. L. B. Crane, was an able discussion of The Historical Study of the New Testament. It was followed by a reception attended by most of our ministers in Chicago. The most eloquent tribute to Dr. Curtiss was the vacant chair on the chapel platform, draped with immortelles.

Prof. E. T. Harper takes up Dr. Curtiss's regular work and Prof. George Robinson of McCormick Seminary takes the electives in Old Testament theology. Prof. F. M. Blanchard of the University of Chicago will teach elocution.

Seventeen new men have matriculated, fourteen Juniors and three Middlers. The total attendance promises to be somewhat better than last year, when it was 113, including the German and Scandinavian institutes, which will have about forty-five men this year.

The seminary proposes to push the work of its Christian Institute, which has been done since 1901 mostly by young women. This autumn it is open to men also. Keyes and Carpenter Halls furnish ample accommodations. Rev. H. W. Gates, long connected with the seminary as librarian and lecturer, has been appointed dean of the institute and Miss Florence Fensham, our only *alumna* and until recently dean of the American Girls' College

in Constantinople, will be in charge of the Women's Department. Instruction is provided in the English Bible, church history, doctrine, ethics, evidences and practical methods. Regular courses are outlined for home and foreign missionaries, Sunday school workers, pastors' assistants and those engaged in various other lines of Christian and social service.

R. A. J.

PACIFIC

The new year opened under encouraging conditions. The students number 36, against a total enrollment last year of 24. Or, deducting those from the Berkeley Bible Seminary (Disciples) and the University of California attending some of our classes, our own student body numbers 29, against 18 last year. The 29 are divided into five graduate students, six Seniors, seven Middlers, six Juniors and five specials.

The faculty is re-enforced by Prof. William H. Allison, who succeeds Prof. George Moor in the chair of church history. Dr. Allison is a native of Cambridge, a graduate of Harvard University and Newton Seminary, and has just completed successfully a course of study in Chicago University for the degree of Ph. D. An excellent course in elocution has been added to the curriculum. The standard has been improved by raising the minimum requirement for graduation from seventy to eighty units of classroom work, one unit meaning one hour a week through a half year.

C. S. N.

HARTFORD

The year opened Sept. 28 with an address by Prof. E. K. Mitchell on The Signs of the Times.

The office of president of the Hartford School of Religious Pedagogy, vacant for two years, has been filled by the election of President Mackenzie of the seminary, who will thus do double duty. This step renders more effective the existing affiliation between the two institutions, though they will remain independent in their corporate life. Prof. E. H. Knight, twelve years in charge of New Testament work, has been appointed dean and will have charge of the finances.

T. C. R.

Accessions to Churches

ALABAMA	Conf. Tot.	MAINE	Conf. Tot.
Asbury	18	Bangor, Hammond	1 1
Opp, Pleasant Hill	10 20	St. Moulton	— 4
Rosehill	— 9	North Anson	— 6
CALIFORNIA		North Bangor	— 4
Elma Mills	3 3	Warren	5 5
Los Angeles, Brook-		MASSACHUSETTS	
lyn Heights	1 7	Attleboro, Second	4 5
First	9 27	Lynn, First	6 9
Pico Heights	7 13	Newton Center	12 22
Vernon	2 3	MISSOURI	
Long Beach, First	3 5	De Soto	5 5
Marines	3 5	Sedalia, Second	— 5
Oakland, First	— 9	NEBRASKA	
Pomona, Pilgrim	— 4	Bingham	7 7
San Francisco, Rich-		Fairmont	4 9
mond	1 4	Friend (German)	7 9
Salsum	— 4	Linwood	— 4
CONNECTICUT		Ogallala	4 4
Bethlehem	6 6	OKLAHOMA	
Branford	5 5	Goltry	— 14
Bristol	2 8	Lawton	— 6
New Milford	9 9	SOUTH DAKOTA	
Redding	4 4	Albee	4 4
ILLINOIS		Pioneer	9 9
Chicago, South	3 13	Ree Heights	1 6
Covenant	— 3	Revillo	5 5
East Danville, Plym-	— 5	Speartish	— 10
outh	3 5	WISCONSIN	
Westville	3 5	Edgerton	6 8
Douglas Pk.	8 9	Eldorado	3 3
IOWA		Ladysmith	— 5
Alden	9 15	South Kaukauna	— 12
Oreston	8 13	OTHER STATES	
Mooreland	3 3	Elyria, O., First	— 5
Riceville	20 20	Minneapolis, Minn.,	2 4
Sioux Rapids	— 2	Fifth Ave.	14 22
KANSAS		Welsh, La.	— 3
Pittsburg	— 11	Six churches	6 12
White Cloud	— 3	with less than three	6 12
		Conf., 223, Tot., 489.	
		Total since Jan. 1, Conf., 5,474, Tot., 11,155.	

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State Meetings

OREGON

The fifty-sixth annual session was held in the great auditorium of First Church, Portland, Sept. 27-29. Fellowship was clearly manifest in the plan of entertainment and the serving of lunches and dinners for the delegates, entered into by all our churches. There was a large representative delegation, together with many visitors from other Pacific States and the Central West.

The program was unusually well balanced. A few great themes vital to church, state and national welfare were ably presented by Rev. Messrs. Bollinger of Oregon City, Nelson of Albany, Start, Green and Bates, Kantner of Salem, Gilmore of Hubbard, House of Portland and Poling of The Dalles. Topics included: Needful Changes in Church Life and Present Day Conditions, Need of a Positive Gospel, Relation of the Church to the Young: (a) in Sunday School; (b) in Y. P. S. C. E.; (c) in Amusements; The Church and the Nations, Attitude of the Church to Moral Reforms, Woman's Sphere in Church Life, Man's Sphere in Church Life. The association requested the publication of the last-named paper, Mrs. E. W. Luckey's, in *The Pacific*. Pres. J. K. McLean of Pacific Theological Seminary and Dr. G. R. Wallace of Spokane delivered the closing addresses.

An innovation worthy of further practice was the opening of each morning session by an address from prominent pastors of the local Presbyterian, Baptist, Disciples, and United Brethren churches. Reports from the churches showed large increase along all lines of church activities. The church Building Society was represented by Rev. H. H. Wikoff, district secretary; home missions and Sunday schools by Superintendents Clapp and Smith.

Rev. E. L. House and Rev. Charles E. Chase were elected delegates to the National Council. The association will have a large part in shaping the religious features of the Lewis and Clark Fair to be held in Portland next year.

H. N. S.

NORTH DAKOTA

The association met, Sept. 27, at Mayville, the location being changed from Fargo because of the multiplicity of annual meetings in that town. Mayville is one of the most beautiful towns in the state and one of the least accessible by rail; but however untimely the hour, the gracious hospitality of the local church met guests at the station and escorted them to waiting friends. Our church, Rev. F. M. Hubbell, pastor, has secured a parsonage within the year, and is the only English-speaking church in the place. The normal school, one of whose teachers read a paper before the association, has its home here.

The central thought of the program was the kingdom of God. The opening sermon, by Rev. T. M. Edmands, president of the State Home Missionary Society, was upon The Kingdom Established through the Holy Spirit. The progress of the kingdom in North Dakota was told by Superintendent Stickney, whose long work under the Sunday School Society has left its mark upon the state, and by Superintendent Powell, who in this year of diminished missionary appropriations reports eight new churches and cheering advance in church erection. No discouragements can repress missionary advance in this growing state. Rust has destroyed a large part of the wheat crop and missionary appropriations are scant; but the work goes on. Dr. R. A. Beard, long a pastor at Fargo and for a brief time president of Fargo College, was a welcome visitor and gave a fine missionary address. Dr. W. L. Tenney discussed Race Problems in America; Rev. G. H. Davies spoke upon The Kingdom of God and the Zeitgeist of the Northwest. Three fine addresses were: The Miracle in Modern Thought, by Rev. N. W. Coukle; A Scientist's Religion, by Prof. F. L. Hitchcock of Fargo College; and Ideals of the Ministry, by Dr. C. H. Dickinson. Rev. J. Craig Watt spoke upon The Social Aspects of the Kingdom.

Prin. L. J. Aldrich of the new academy at New Rockford reported the building nearly ready for occupancy and that the school, which was indorsed by the association, would open in October. President Morley of Fargo College told of increased numbers, a Freshman Class of between twenty-five and thirty, a fine faculty, and gave an evening address upon Some Educational Ideals for which Our Churches Have Stood. Woman's Work for the Kingdom was described in the sessions of the different societies, Miss M. D. Moffatt being a welcome speaker.

Notable thoughts expressed were that the Church must raise up social leaders; must save people clear through; must make men who will work under

Continued on page 551.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 24, 10:30 A. M. Subject, Some Thoughts on Church Worship. Discussion led by Rev. F. S. Hunnewell.

NATIONAL COUNCIL, Des Moines, Ia., Oct. 13-20. MIDDLESEX SOUTH CONFERENCE, Natick, Oct. 18. MASSACHUSETTS SUNDAY SCHOOL ASSOCIATION, Newton, Oct. 18-20.

WOMAN'S BOARD OF MISSIONS, Essex North Branch, Riverside Church, Haverhill, Mass., Oct. 19, 10 A. M. CONGREGATIONAL DAY, WORLD'S FAIR, St. Louis, Mo., Oct. 21.

SUFFOLK WEST CONFERENCE, Newton Center, Oct. 26. WOMAN'S HOME MISSIONARY ASSOCIATION, annual meeting, Park Street Church, Boston, Oct. 26.

WORCESTER CENTRAL CONFERENCE, Plymouth Church, Worcester, Nov. 1.

WORCESTER SOUTH CONFERENCE, Westboro, Oct. 27. WOMAN'S BOARD OF MISSIONS, annual meeting, Union Church, Providence, R. I., Nov. 2, 3.

Marriages

CAPEY-SANDERSON-In Cleveland, O., Oct. 8, Edward W. Capey, son of Pres. S. B. Capey, of the American Board, Boston, and Lydia Elizabeth Sanderson.

Deaths

HUNTINGTON-In Portland, Ore., Sept. 24, Rev. C. A. Huntington, aged 92 yrs., 6 mos.

ROWLAND-In Lee, Mass., Oct. 8, Rev. Dr. Lyman S. Rowland, pastor of the Congregational church for twenty-seven years. Further mention in next issue.

WEED-In Mt. Airy, Pa., Sept. 22, George Luddington Weed, D. D., aged 76 yrs. A graduate of Marietta College, he studied at Andover, but left the seminary because of trouble with his eyes. For many years he was connected with various institutions for the education of deaf mutes.

WYMAN-In Cambridge, Sept. 29, Arthur Dickinson Wyman, beloved son of Charles F. and Helen K. Wyman and grandson of the late Rev. Asa Bullard; 24 yrs., 11 mos.

A Tired Stomach

Does not get much good for you out of what you eat, for it does not digest much—it is wasteful. It feels sore and lame and is easily distressed and often upset by food. The best treatment is a course of

Hood's Sarsaparilla

which is positively unequalled for all stomach troubles.

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Today we have a design to offer that is artistic in every way. It is massive and simple; a great screen of oak, with a 40-inch mirror let into its center, and a rounded seat in the base.

The height is nearly 80 inches; the width a trifle over 40 inches. There is a chest for robes, overshoes, hat-boxes, etc. There are hooks on both sides of the glass and on both front and back of the screen.

It is a piece of real distinction.



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SANITARY COMMUNION OUTFIT CO., Dept. E, Rochester, N. Y.



State Meetings

(Continued from page 550.)

hard conditions, adapting themselves to individual and social needs; that our churches must have representation in missionary administration; and that the denomination must be better organized for work. This thought was developed by the moderator, Rev. Robert Paton, in a paper on the Strength and Weakness of the Present-Day Church.

The churches in the Northwest look with interest to the coming meetings in Des Moines and trust that steps will be taken to promote greater efficiency and the old-time enthusiasm in national evangelization. Congregationalism is very much alive, is questioning the expediency of certain missionary methods and is demanding those which will best produce financial and spiritual results. Life frequently outgrows the swaddling bands of infancy. It is not worth while to destroy life for the sake of the swaddling bands, however excellent the service they may have rendered. J. H. M.

The Ohioans

BUILDING HOUSES

A church building era is on. Medina has completed its \$6,000 addition and rejoices in the failure of one more effort to lure away Rev. Jesse Hill. South Sharon, just over the line, in Pennsylvania, has bought lots and begun to build. Etnaville removes to Martin's Ferry, becomes English, and is erecting a \$14,000 house. Lorain Second tells away on its building, now taking form. Ashtabula Second, under tireless Pastor Woodring, hopes to enter its beautiful new house by winter. Wauseon has its attractive and churehly \$14,000 edifice well on the way to completion.

HONORING THE DEAD

A son-in-law and five stalwart sons, one a prominent pastor in the state, bore Rev. George Hill to his burial in the cemetery he had helped to improve in the hill town of Richfield, where he had been the beloved pastor four years. Two other pastorates of like length had completed a dozen years of service in the state; and earlier in Pennsylvania he had rendered rare service in leading over the old Ebensburg Church from Welsh to English. He was sweet and strong and manly, and had done great work in quiet places.

In the death of Hon. Homer N. Kimball, at the early age of thirty-seven, Madison has lost one of the best and truest, and the state a valued public servant, unstained, when many are otherwise, and with brilliant promise. He was mayor, school superintendent, county examiner, Bible class teacher, church singer, and, as chairman of the house committee on schools, had carried successfully through against great odds the new school code for the state.

OBSERVING ANNIVERSARIES

Canfield has duly observed its hundredth birthday with address by Dr. Leonard. Fort Recovery has in like manner celebrated its half-century. Mount Zion, Cleveland, remembered its fortieth anniversary with exhortation by Pastor Jackson to Go Forward, reports from its various departments and addresses from Rev. C. H. Lemmon and Dr. Fraser and the pastors of the other local colored churches.

RECONSTRUCTING AT OBERLIN

Last year Second Church put a \$500 bill into Dr. Tenney's hands and told him to begone to Palestine! A surplus of \$400 gathered at that time paid a long-standing debt. Once started, it was easy to go forward to complete betterment and reconstruction of the church building, including new entrances, vestibules, choirrooms, kitchen and rearrangement of the auditorium. The cost has been \$9,000, one-half already met, the balance to be cared for in five years. The result is a practically new building and new life and spirit in the church. The State Association is to meet with this church in 1905.

DOING NEW THINGS

Secretary Small proves to be the needed man for home missions, and pleases and arouses the churches and conferences by bringing to them a Basket of Fruit from Down in the Old Orchard and inaugurating a Red-Letter Campaign. J. G. F.

Some people are rooted so deep in old notions that they can't see their own ideas over them.—Mary E. Wilkins.

When Chilled to the Bone
Painkiller
(Perry Davis)
is needed to prevent colds
and to ward off Disease

Shepard Norwell Co

Winter Street and Temple Place, Boston

Our New Linen Dept.

Enlarged, Improved and Convenient, near its old familiar location, is now more attractive and spacious than ever. Here we have made famous

Reliable Linens

Here we propose to add to the lustre of our name for household linens by keeping faith with the housekeepers, selling only the qualities that insure service and satisfaction. Monday and this week will be made memorable for remarkable values in goods of excellence. We note but a few of the items of great interest, but it will be the housekeepers' opportunity. The new feature devoted exclusively to Damask Table Cloths and Napkins will be made notably attractive by the unusual values. For instance:

PATTERN CLOTHS, odd lots, border all round, 79 in all, sizes 2x2½ yds., 2½x3 yds., and a few extra large sizes, some of them slightly soiled, but otherwise perfect goods that have retailed from 3.00 to 15.00, now

1.98 to 10.00

CLOTHS and NAPKINS, a New York importer's stock of fine quality, at about ½ below regular prices.

2x2 yds., worth 2.50, now 1.98
2x2½ yds., worth 3.50, now 2.39
2x3 yds., worth 4.00, now 2.80
2x3½ yds., worth 5.00, now 3.60
NAPKINS to match, 22-inch 2.10
NAPKINS to match, 24 inch 2.50

A grand opportunity to replenish your linen closet for Thanksgiving and future wants.

SATIN DAMASK, six beautiful designs, full 72 inches wide, exceptionally handsome open borders, imported to retail for 1.50, for this special sale 98c.

NAPKINS to match, 24-inch, 3.00.

NAPKINS, 20-inch, all pure linen, always retailed for 1.50, sale price 1.25.

DINNER NAPKINS, 22-inch, our regular 2.50 quality, opening sale price 2.00.

HUCK AND TURKISH TOWELS, special values at 12½c, 17c, 20c.

HEMSTITCHED HUCK AND TURKISH TOWELS, ask to see our extra large size, worth 37½c, special sale price 25c.

HEMSTITCHED SATIN DAMASK TRAY CLOTHS, always retailed for 25c, sale price 10c.

TRAY CLOTHS, hemstitched, and also beautiful Mexican cloth centers, worth 37½c, sale price 25c.

MEXICAN WORK TRAY CLOTHS, odd lot, a 50c quality, while they last 37½c.

CRASHES AND GLASS LINENS, 18 inches wide and all pure linen; would be good value at 14c. For this opening sale 10c. yard.

200 PIECES LINEN DIAPER, 18 inches wide, usually retailed for 1.15. Sale price 50c.

An aggregation of linen values you will find it hard to duplicate. Why not take advantage of this money saving sale?

We Offer a Free
SCHOLARSHIP

In the Pilgrim Teacher Correspondence Course

For Five Paid Applications for this Course

This splendid course will help every Sunday-school teacher. It is conducted by the American Institute of Sacred Literature, University of Chicago, in co-operation with the publishers of The Pilgrim Teacher. The fee of \$6.00 for the course, not to exceed one year, covers also the necessary postage. We will give a free scholarship in this course to any one sending us five paid applications for membership. Send for circulars containing full information to

CHICAGO, ILL. THE PILGRIM PRESS BOSTON, MASS.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

CENTRAL CONGREGATIONAL CHURCH, Berkeley and Newbury Streets, Boston, would be glad to be informed of young people coming to the city for temporary or permanent residence. Will out-of-town pastors kindly co-operate? Address Rev. John Hopkins Denison, at the church.

AMERICAN SHAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seaman's Friend and Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. W. C. STITT, Secretary. W. HALL BROWN, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Young Men and Boys Wanted. Positions supplied in business houses. Breck's Bureau, 51 No. Market St., Boston. See Mr. McGerigle.

Wanted. Situation wanted to care for elderly person or as housekeeper for elderly couple. References. Augusta MacLeod, 15 Upton Street, Boston.

For Sale, one set of Larned's "History for Ready Reference," five volumes, in red buckram, practically unused, for sale low. Address W. C. R., 21 Whitting Street, Roxbury, Boston, Mass.

Wanted, by the widow of a clergyman, a working housekeeper to take sole care of the home. Only one in family. References required. Write to Mrs. M. F. S., 271 High Street, Newburyport, Mass.

Mother's Helper and a teacher wishes care of children; or would act as companion and secretary. Near Boston preferred. Experienced. Address "40 Tenth St.," care The Congregationalist, Boston, Mass.

World's Fair, St. Louis, Mo. Comfortable quarters in homes from 50 cents, in hotels from \$1.00. Breakfast 25 cents. Write Rev. F. Foster, 2011 N. 11th St. Special terms to parties and to ministers.

A Lady desires a home in a Christian family in exchange for light household duties, or would assist in the care of an invalid. Within a five cent fare of Boston preferred. Address Miss L., 42, care The Congregationalist, Boston, Mass.

Wanted, a Protestant woman between eighteen and forty-five years of age, to do all the housework in family of two adults in a large town near Boston. Fair wages and a good home for the right person. Address W., 42, care The Congregationalist, Boston, Mass.

Ten Thousand employers secure through us high-grade Salesmen, Executive, Clerical and Technical men. Write us what kind of a position you can fill and state salary desired. Offices in twelve cities. Hapgoods, Brain Brokers, Suite 510, 309 Broadway, New York.

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Wanted, by a middle-aged American lady of culture and refinement, position as companion and secretary to a lady traveling, or at home. Can sing and read well, and accustomed to care of invalids. Highest references given and required. Address H. E. C., Franklin Square House, East Newton Street, Boston, Mass.

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Write for free printed matter and "Question Blank" - most valuable in helping you decide what best suits your requirements.
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TOUR THROUGH ORIENTAL LANDS.—The seventh annual tour through the Mediterranean countries, Italy, Egypt, Palestine, Syria, Greece, Turkey, etc., under the direction of the Raymond & Whitcomb Company is announced, with the date of sailing from New York Tuesday, Jan. 3. There will be a week in London and a week in Paris before going to the Riviera and farther south. While in Egypt there will be a trip up the Nile to the First and Second Cataracts. These Old World tours are among the most comprehensive of the foreign trips planned by this company, this tour occupying 121 days. A supplementary party will sail Jan. 21, omitting the visits to London, Paris, Monte Carlo, etc., and joining the earlier party at Naples. An illustrated descriptive circular will be sent free to any address by the Raymond & Whitcomb Company, 306 Washington Street, next to the Old South Meeting House.

Church and Ministerial Record

Calls

BEARD, JOS. R., Baxter, Io., to Morris, Minn.
BOCKOVEN, WM. A., Livingston, Mont., to Wadena, Minn.

BOND, A. W., Mackinac Island, Mich., to Eaton Rapids. Accepts.

BUSH, FRED'K W., Galesburg, Mich., accepts call to Clarksville and S. Boston.

CARR, EDWIN S., Wheaton, Ill., to Hinsdale. Accepts.

CUSHMAN, CHAS. E., First Ch., Avoca, Io., to Victor. Accepts.

DAVIES, THOS. D., Newfane, Vt., to Westford.

DENTER, DAN'L W., Norwich, N. Y., declines call to Good Will Ch., Syracuse.

DIFFENBACHER, BENJ. F., formerly of Irvington, Neb., to serve for three months at Saratoga.

EVERT, HENRY S., De Soto and Sterling, Wis., accepts call to Grandview, Io.

IZARD, JOHN, Chase, Kan., to Garfield. Accepts.

JENKINS, DAVID T., De Smet, S. D., to Bethany Ch., St. Paul, Minn.

LACEY, ALBERT T., Spring Green, Wis., to Bloomington. Accepts.

MERRITT, ROBT F., Union, Olive and Ridge Chs., Ill., to Olney. Accepts.

MOULTON, WARREN J., New Haven, Ct., accepts call to Athol, Mass., and is at work.

PORTER, HORACE, asst pastor First Ch., Montclair, N. J., declines call to Mayflower Ch., Indianapolis, Ind.

ROGERS, CHAS. H., Mason City, Io., to Plymouth Ch., Lincoln, Neb.

ROSS, WM., formerly of England but recently associated with G. Campbell Morgan in this country, to High St. Ch., Portland, Me.

SEWALL, JOHN L., St. Albans, Vt., to Randolph, Mass.

SOLANDT, JAS. A., Northfield, Mass., to Rutland. Accepts, and is at work.

TRAVIS, THOS., Union Sem., to become asst pastor at First Ch., Montclair, N. J., with charge of Pilgrim Ch. Accepts.

WYLLIE, EDMUND M., Second Ch., Beverly, Mass., to Woodland Ave. Presb. Ch., Cleveland, O.

Ordinations and Installations

DREW, EDW. P., 4. Immanuel Ch., Boston, Mass., Oct. 6. Sermon, Rev. H. H. Tweedy; other parts, Rev. Messrs. E. H. Rudd, W. T. Beale, W. C. Rhoades, C. A. Dinmore, W. T. Campbell, Jas. Alexander, H. W. Ewing and Drs. W. H. Albright and A. H. Plumb. Further account next week.

EWING, GEO. H., 4. First Ch., Norwich, Ct., Oct. 5. Sermon, Rev. J. R. Danforth; other parts, Rev. Messrs. C. A. Northrop, C. H. Ricketts, W. S. Palmer and Drs. Lewellyn Pratt and S. H. Howe.

HAUGLAND, LARS, Chicago Sem., o. Pulcifer, Wis., Sept. 23. Parts, Rev. Messrs. C. E. Nelson, H. W. Carter, S. V. S. Fisher, F. N. Dexter, Ole Thompson and A. J. Andrews.

LEWIS, EDW. R., 4. Rendham, Pa., Sept. 18. Sermon, Rev. T. A. Humphreys.

Continued on page 553.

SPECIAL LOW RATES TO ST. LOUIS AND RETURN VIA THE NICKEL PLATE ROAD.—Permitting stop off at Chicago without additional cost. For full particulars see local agents, or write L. P. Burgess, N. E. P. A., Old South Building, Boston, Mass.

IN THE HALL.—When you come to think of it, how seldom it is that you see an artistically furnished hall; and yet the hall is the apartment that first greets the eye of each visitor, and from which he must needs gain his first impression of your dwelling. In this connection the Paine Furniture Company have just brought out a Hall Stand of unusual dignity and beauty. We refer our readers to the illustration and description in another column.

RELIABLE LINENS have always been a prominent feature with The Shepard Norwell Co. of Winter Street. Recently they have been making great improvements throughout their store, and none more marked than in the rear of the first floor, where their Linen Department is now more spacious and attractive than ever, with ample room for the convenience of the customers. The light is also perfect, and this part of the store looks like a new building erected and arranged for the purpose for which it is used. To many of our readers it is probably well known that Shepard Norwell Co. have been famous in this branch of the trade. For over thirty-five years linens have been one of their specialties, and they have not been tempted by the condition of the market or the changes of tariff to offer light weight, unserviceable goods to their customers, consequently their excellent qualities and reliable linens have become famous throughout the city, and it is our pleasure to say that the announcements of this firm can be relied upon, and goods bought there not entirely satisfactory can always be returned, and the money received back without argument.

Who is
MACBETH?
The maker who
isn't afraid of his
lamp-chimneys.

The Index tells you, in ten minutes, all you need to know for comfort with lamps and the saving of chimney-money; sent free; do you want it?

MACBETH, Pittsburgh.

5% PER ANNUM
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Assets
\$1,700,000
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\$160,000



The earning power of your savings invested with this company at 5% is 25% greater than if invested at 4%; is 42 6-7% greater than if invested at 3 1/2%; and 66 2/3% greater than if invested at 3%. At the same time, free from speculation and subject to withdrawal at your pleasure without loss of earnings. Established over 11 years—under N. Y. Banking Dept. supervision. Our patrons, prominent clergymen, business and professional men, endorse our methods. Write for particulars. Ask for Booklet B.

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1133-1135 Broadway, New York

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OF NEW YORK.
OFFICE: 56 CEDAR STREET.

One Hundred-and-First Semi-Annual Statement, January, 1904.

SUMMARY OF ASSETS.	
Cash in Banks and Trust Companies....	\$1,173,763.90
Real Estate.....	1,593,892.08
United States Bonds.....	2,011,000.00
State and City Bonds.....	3,197,650.00
Railroad Bonds.....	1,401,040.00
Gas Stocks.....	426,800.00
Railroad Stocks.....	6,789,250.00
Bank and Trust Co. Stocks.....	371,250.00
Bonds and Mortgages, being 1st lien on Real Estate.....	91,300.00
Premiums uncollected and in hands of Agents.....	1,002,856.53
Interest accrued on Bonds and Mortgages.....	1,971.50
	\$18,040,793.96

LIABILITIES.	
Loan Capital.....	\$3,000,000.00
Reserve Premium Fund.....	6,587,618.00
Unpaid Losses.....	879,671.65
Unpaid Re-Insurance, and other claims.....	\$14,367.35
Reserve for Taxes.....	85,000.00
Net Surplus.....	6,574,751.49
	\$18,040,793.96

Surplus as regards Policy-holders \$6,574,751.49
ELBRIDGE G. SNOW, President.
EMANUEL H. A. COOREA, Vice-President.
FREDERIC C. BUSWELL, Vice-Prest.
AREUNAR M. KURTIS, Secretary.
WILLIAM H. CHENEY, Secretary.
HENRY J. FERRIS, Asst. Secretary.
CLARENCE A. LUDLUM, Asst. Secretary.

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Farm Loans First Mortgage 6% Noting Investor
In Wonderful Snake River Valley, Idaho. \$3,000,000 Eastern capital represented in 3 sugar beet factories. We have loaned over \$1,000,000 on farms without loss or dispute. Irrigation, never a crop failure. References from investors East and West on application.
ANDERSON BROS. BANK (Estab. 1865), Idaho Falls, Idaho.

YOUNG MEN and BOYS
WANTED
Positions Supplied in Business Houses
BRECK'S BUREAU
51 No. Market Street, Boston
See Mr. MCGERIGLE.

Church and Ministerial Record

(Continued from page 552.)

MCALLISTER, FRANK B., 4 Cohasset, Mass., Oct. 4. Sermon, Rev. C. F. Carter; other parts, Rev. Messrs. D. W. Waldron, R. H. Cochrane, C. W. Merriam and Edward Norton.

MUNGER, EARLE A., c. and i. Van Cleve, Io., Sept. 28. Sermon, Rev. J. P. Huggett; other parts, Rev. Messrs. C. E. Tower, L. B. Hix, J. T. Marvin and E. M. Vittum.

SHIPHERD, THEODORE M., 4 Belleville Ave. Ch., Newark, N. J., Oct. 6. Sermon, Dr. A. J. Lyman; other parts, Rev. Drs. E. W. Brown, A. H. Bradford and Lewis Lampman.

WHITE, WM. A., c. Hancock, N. H., Sept. 6. Sermon, Dr. W. H. Bolster; other parts, Rev. Messrs. W. T. Bartley, H. A. Barber, J. P. Bixby, M. F. Hardy, R. D. Sawyer, J. W. Savage and O. M. Lord.

Resignations

CUSHMAN, CHAS. E., First Ch., Avoca, Io., after three years' service.

EVANS, EVAN, Kings Highway Ch., Bridgeport, Ct., to take effect Dec. 1, after five years' service.

KNOWLES, MATTHEW, Williamston, Mich.

MACGREGOR, ARCHIBALD F., Newport, Vt., to take effect Jan. 1, 1905, after four years' service.

SHERMAN, L. L., Home Secretaryship of the Woman's Home Miss. Ass'n, to return to the principalship of the Normal Training School, Northfield, Mass.

SHURTLEFF, ERNEST W., First Ch., Minneapolis, Minn., to take effect Feb. 1, after six and a half years' service. Will spend a year in Europe.

WALKER, JOHN T., Eaton Rapids, Mich., after three years' service.

WEIDMAN, MILO R., has closed four months' work at Long Pine, Neb., and returned to his work at Hartford Sem.

Dismissions

LOVE, ARCHIBALD L., Albany, N. Y., Oct. 6.

Personals

ALLEN, ERNEST B., Washington St. Ch., Toledo, O., has been granted an increase of \$400 in salary.

BAYNE, JOHN S., Lockport, Ill., has recently been renewing acquaintances at Stanwich, Ct., where he was pastor thirty-four years ago.

BROAD, Rev. L. P., and Mrs. H. C., will carry on the home missionary campaign this season in Colorado, New Mexico, Arizona, Oklahoma and Indian Territory, touching also some of the Interior States. Their permanent address, as heretofore, is 609 Congregational House, Boston.

HARTWELL, H. LINWOOD, Neponset, Ill., recently underwent a successful operation for appendicitis at the Augustana Hospital, Chicago.

HOAG, CHAS. W., recently of Plymouth Ave. Ch., Oakland, Cal., has at his own request been dropped from the roll of membership of the Bay State Association. He is to practice law.

MOODIE, ROYAL C., and wife, were presented with \$65 in cash as they were leaving W. Tisbury, Mass. Mr. Moodie is now in N. Craftsbury, Vt., but will soon go to California for his health.

WHITING, LYMAN, began, Oct. 2, the sixteenth year of his service in E. Charlemont, Mass. Only once during this time has he been absent from his pulpit three Sundays together. The present year is his sixty-third in the ministry, with but a single rest of three months in the period.

Churches Organized

JACOBS, ALA., 5 members.

MARBURY, ALA., 14 members.

MINNEAPOLIS, MINN., MINNEHAHA CH., 7 Oct., 20 members.

SECTION, ALA., 7 members.

Material Gains and Losses

LEOMINSTER, MASS., Rev. Lawrence Phelps. Improved and refurbished edifice rededicated Sept. 25.

NORWICH TOWN, CT.—At a cost of over \$1,000 the women have transformed the interior of the church edifice. Improvements include a tasteful steel ceiling, new paint, carpets, pew cushions and electric light in church and chapel.

SOUTH HADLEY, MASS., Rev. A. B. Patten. Mt. Holyoke, which for several years has paid from \$350 to \$1,000 per year toward support of this church, has decided to withdraw this help after three years and to hold services in its chapel, securing well-known preachers, as is done at Harvard and Wellesley. The college will pay the church \$1,000 this year and \$500 for each of the next two years, after which such payments will cease.

SUTTON, NEB., Rev. T. A. Dungan. Corner stone of church building recently laid with address by Rev. C. H. Beaver of Fairmont. The stores of the city were closed during the exercises, and about 500 people gathered. While the church is being erected, services are held in Odd Fellows' Hall.

Suggestive Features or Methods

SUTTON, MASS., Rev. W. P. Landers. Prize speaking contest announced for Oct. 25, open to pupils of all the schools in town.

TOLEDO, O., Washington St., Rev. E. B. Allen. Woman's Missionary Society holds monthly meetings at homes of various members. Half-hour studies of Via Christi, led by the pastor, are followed by a missionary talk by a member and a report of current events. People's Lecture Course provides five entertaining evenings for fifty cents. Benevolent offerings are divided according to the percentage of expenditure of each national society.

Anniversaries

ROCKPORT, MASS., Rev. Israel Ainsworth. Centennial of dedication of first meeting house celebrated Oct. 9, with Parish Retrospect by the pastor and address on The New England Meeting House by Rev. T. F. Waters of Ipswich.

Fall and Winter Suits

Latest New York Styles. \$10 to \$35
Made to Your Order . .



Strictly Man-Tailored.

Our Catalogue fully explains the quick, easy and economical way whereby you may have a fashionable garment made to your measure and not risk a dollar. Is it worth while to bother with dressmakers and go on tiresome shopping expeditions when you have only to stay at home and select your style and material from our Catalogue and samples, mail us your order and in less than ten days receive a perfectly satisfactory garment?

A TRIAL ORDER COSTS YOU NOTHING

As we refund your money if we fail to please you. It is very important to us, therefore, that we should make your garment right; otherwise the loss is ours.

Everything Made to Order—Nothing Ready-Made.

We have a large variety of fabrics in the latest and handsomest weaves and colorings, including the new "Worranadie" and "Victorian" suitings—our exclusive importations.

OUR PRICES ARE LOWER THAN EVER BEFORE.

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WE PREPAY EXPRESS CHARGES ON YOUR GARMENT TO ANY PART OF THE UNITED STATES.

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The Minnesota Association

Duluth, glorious by night with her great amphitheater of lights, rising tier on tier half-way to the zenith, and sitting by day on her rocky hillsides overlooking Superior's blue expanse; Duluth, with her docks and elevators and great steamships; her clustering spires and spacious homes and hospitable people—Duluth is the joy of the convention-goer. Add to this fact the ceaseless efforts of Dr. Milne, his wife and his people for the comfort of their guests, and it will be understood how happily the association was entertained.

The makers of the program, Messrs. Warren, Snow and Woodbridge, undertook to eliminate business in behalf of addresses centering in evangelism. While this was a happy departure for one session, it would hardly be wise to turn aside regularly from adequate consideration of the many interests brought forward in the business sessions.

Superintendent Herriek of the Sunday School Society emphasized the value to rural Minnesota of the 218 branch and mission Sunday schools with their 7,000 members. This great parish, ministered to the last year by seven men, was of primary importance to the state and God's kingdom. Superintendent Merrill of the Home Missionary Society urged the churches to give a sum equal to ten per cent. of their home expenses to missionary work, and the reception of this suggestion promises a forward move in benevolence. In considering home missionary evangelism, Rev. C. E. Burton, secretary of the State Congregational Union, treated the problem of the city; Rev. A. C. Woodcock pointed out the difficulties besetting work in the village; Rev. C. H. Curtis, from the experience of the Mankato Conference, suggested possibilities in the rural neighborhood; while Rev. C. A. Hilton set forth the sufficiency of the gospel for all the work when man, the channel of divine power,

was prepared for his part. Dr. Hitchcock of the American Board summed up in telling fashion what the gospel is accomplishing in the world along many lines of activity, thus answering modern criticisms on missions.

Rev. H. P. Fisher read the report for the Carleton College visitors, and asked for a change in the constitution tending to ally the interests of the churches with those of the college. The religious activities of Windom Institute were emphasized by Principal Martin. The present canvass for retiring all debt and plans for increasing the endowment were set forth by the president of the trustees, the help of the Education Society being especially emphasized.

Devotional sessions were given large space, and Dr. G. R. Merrill furnished inspiration in a series of Bible readings.

Attendance was excellent on the two afternoons when missionary workers were heard—Mrs. Conard, with an account of the Park Rapids circuit, Rev. Allen Clark from northern Minnesota, the Misses Nason, Moulton and Hartwell from Turkey, India and China.

Rev. Richard Brown earnestly insisted that the work of the evangelist is a permanent factor in the life of the Church. Rev. E. L. Heermance said that the pastor's shaping of Endeavor work decides its evangelistic character. Rev. R. P. Herriek emphasized the evangelism of childhood through nurture. Rev. S. V. S. Fisher enforced the place of prayer in Christian growth.

Dr. L. H. Hallock's sermon was a strong plea for spiritual power in the church. The moderator, Hon. A. A. Miller of Crookston, ably set forth the needs of Minnesota Congregationalism. Representing the missionary section of the state, he pleaded for an assistant to the Home Missionary superintendent in that region who should be entrusted with power to act in matters of detail.

One of the most thoughtful papers of the association was by Rev. Mr. McConnell, on the proposed union of denominations. Mr. McConnell took a hopeful view of the situation and the attitude of the brethren evidenced their desire to promote such union as speedily as is consistent with permanent results.

The memorable words were emphatically those of Prof. Graham Taylor and Dr. S. G. Smith. The former, out of rare experience, discussed the relative value of direct evangelistic work and simple Christian nurture, concluding that nurture is the great force to bring men to God. Dr. Smith gave an earnest and powerful presentation of the primary place of spiritual culture in advancing the kingdom.

R. P. H.

Temperance

The increase of insanity in England startles students of social phenomena. There has been an average annual increase of 2,513 insane persons during the past ten years, and since 1859 the number of lunatics has trebled. "Alcoholic intemperance" is the chief cause.

A correspondent of the *Nation*, writing from Hanover, Germany, describes the growth of sentiment favorable to total abstinence among German artisans, due to the tracts issued showing why it is best from the scientific standpoint. The correspondent points out the significance of the fact that while church and school stand by indifferent, while physicians look on inactive, a struggle to purify family and national life is going on with science and social democracy in league as reforming agents.

Police Commissioner McAdoo of New York city is preaching the gospel of light. He credits perfect lighting of streets and alleys with stopping much crime, and tells of evil men who fight desperately against the placing of electric lights near their resorts. "Let there be light," has always been a beneficent decree.

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

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SAFEST FOOD

In Any Time of Trouble Is Grape-Nuts.

Food to rebuild the strength and that is predigested must be selected when one is convalescent. At this time there is nothing so valuable as Grape-Nuts for the reason that this food is all nourishment and is also all digestible nourishment. A woman who used it says:

"Some time ago I was very ill with typhoid fever, so ill every one thought I would die, even myself. It left me so weak I could not properly digest food of any kind and I also had much bowel trouble which left me a weak, helpless wreck.

"I needed nourishment as badly as any one could, but none of the tonics helped me until I finally tried Grape-Nuts food morning and evening. This not only supplied food that I thought delicious as could be but it also made me perfectly well and strong again so I can do all my housework, sleep well, can eat anything without any trace of bowel trouble and for that reason alone Grape-Nuts food is worth its weight in gold." Name given by Postum Co., Battle Creek, Mich.

Typhoid fever like some other diseases attacks the bowels and frequently sets up bleeding and makes them for months incapable of digesting the starches, and therefore predigested Grape-Nuts is invaluable for the well-known reason that in Grape-Nuts all the starches have been transformed into grape sugar. This means that the first stage of digestion has been mechanically accomplished in Grape-Nuts food at the factories and therefore any one, no matter how weak the stomach, can handle it and grow strong, for all the nourishment is still there.

There's a sound reason and 10 days' trial proves.

Get the famous little book, "The Road to Wellville," in each package.

The Church in the Prison

BY REV. P. T. FARWELL, WELLESLEY HILLS, MASS.

Have you ever visited the Sherborn Reformatory for women? If you have, you were impressed by the attractive nature of the chapel. It is a light and cheerful room, on the whole the pleasantest room in all that group of buildings. And so it should be. The fact speaks its own eloquent message to lives sadly in need of help. On the walls are two large pictures which invite immediate attention and linger in one's memory after the visit is over. Christ and the Woman Taken in Adultery, the Master, moved with compassion, looking down upon the pitiful figure bowed before him, and bidding her "Go and sin no more." That is one picture. God's pardon for the prodigal daughter. The other is The Holy Family, the infant Jesus in his mother's arms, the Son of God dependent upon a mother's love and care—the divinest message ever spoken about motherhood and home. Think of the message that chapel may breathe into the hearts of the women who gather there before those two pictures, even when no word is spoken.

But the church in the prison at Sherborn is not confined to the gathering and the teaching in that beautiful room on Sundays. In its ideals the institution is in itself a church. Among its rules and exercises there is not one that does not find its end and aim in the rescue of human lives. No church ever had a more sacred motive, or is performing a diviner task, or meets with more wonderful results than this reformatory. The supreme effort of the superintendent, the chaplain and all the corps of officials is to save, to rescue the women who are under their charge. And in very many cases, they accomplish their beneficent purpose.

Is there any other prison in Massachusetts in which the master of the prison receives such letters as continually return to Mrs. Morton at Sherborn? Here is one which says: "I think of you every Saturday noon as I remember you in the chapel, talking to the girls as a mother would talk to them. . . . For myself, I am glad I was taken there when I was, because it showed me my mistake, and it was a lesson that I shall not soon forget. I have kept my pledge and I am trying to help others to do the same." Another says: "I pray God every night, on my knees, to make me a better and stronger woman, and to lead me not into temptation, but deliver me from all evil. And I know that God hears my prayer."

Hundreds of letters even more emphatic than these return to Sherborn, and the fact which they reveal is worth emphasizing. We should never be content until the recognized

motive back of all penal legislation and method is reformation. In this respect there is a vast gap between the reformatory and the county jail. The supreme idea of the one is religious; the supreme idea of the other is judicial. One seeks to reclaim the fallen; the other is a place of detention and punishment. In one the influences of the gospel are supreme, constant and permanent. In the other those influences are given little opportunity and are too apt to be occasional and perfunctory. In the one there is a resident chaplain whose privilege and pleasure it is to know and help each individual prisoner. In the other, individual work among the prisoners is infrequent, exercised only when requested.

Especially in the case of women the influence of Christ in Sherborn has every opportunity. In the county jail it is hampered and rendered almost impossible. The situation is worse for women than for men in county jails. And yet this enlightened Commonwealth prefers, apparently, the jail to the reformatory for the greater number of those whom it undertakes to punish. Why were only 214 women placed under reformatory treatment in our state in 1903, while 2,564 women were committed to the discipline of the county jail?

Today there are probably about two hundred and fifty women in Sherborn and nearly six hundred in other penal institutions. We do not suppose that Sherborn is the place to which all of these should have been sent, but we do assert that the motive of Sherborn is the only one defensible in our treatment of these women and that the time will come when no more women will be committed to county jails. Is not this a task which may well invite the energies of the various women's organizations of the state? Can our churches undertake any more important task than the consideration of the condition of women and of youth in the prisons of the commonwealth? An enlightened public sentiment will certainly demand a better solution of the prison problem than we have yet reached.

A Palestine Excursion

The first-class carriages were crowded with German, English and American excursionists from the steamer *Angusta Victoria*, which arrived that day with a party of 350 passengers. Most of them went up to Jerusalem on a special train early in the morning and were distributed around among the different hotels. While these excursions have their advantages in respect of economy and social features, the passengers have to go about in droves like "dumb cattle," having a fixed daily and hourly schedule for sight-seeing to which they are obliged to adhere strictly, because there are so many places to see and so little time. Three hundred and fifty people fill up a place like Jerusalem; they crowd the churches and other places that must be visited, so that they are not only uncomfortable, but it is difficult for some of them to see or hear anything.—*From Curtis's Today in Syria and Palestine.*

Don't Make It an Elective

Why wouldn't it be a fine scheme for some of our big notoriety-seeking philanthropists to establish a Chair of Respectability at some of our colleges, something to teach our boys that there's a big difference between fun and riot and between pleasure and rowdiness. Nobody wants to see the under graduates' strenuousness confined to the rocking-chair and to needle work, and everybody wants boys to be boys—they'll be men all to soon—but there's a wide gulf 'twixt wholesome antics and doing what criminals practice. Hoodlumism isn't an educational prerequisite, and the rowdy is a scoundrel and ought to be shut up, whether he wears blue, green, crimson, or yellow neckties, or is striped all over.—*The Hayfield Mower.*

INTERESTING FACTS.

For Nearly Every Man, Woman or Child.

A short time ago we published an article recommending to our readers the new discovery for the cure of Dyspepsia, called Stuart's Dyspepsia Tablets, and the claims then made regarding the wonderful curative properties of the remedy have been abundantly sustained by the facts. People who were cautious about trying new remedies advertised in the newspapers and were finally induced to give Stuart's Dyspepsia Tablets a trial were surprised and delighted at the results. In many cases a single package costing but 50 cents at any drug store made a complete cure and in every instance the most beneficial results were reported. From a hundred or more received we have space to publish only a few of the latest, but assure our readers we receive so many commendatory letters that we shall publish each week a fresh list of genuine, unsolicited testimonials and never publish the same one twice.

From James Yemmesler, La Crosse, Wis.: Stuart's Dyspepsia Tablets are doing me more good than anything I ever tried and I was so pleased at results that I gave away several boxes to my friends who have also had the same benefits.

From Jacob Anthony, Portmurray, New Jersey: I have taken Stuart's Dyspepsia Tablets with the best results. I had Dyspepsia for 6 years and had taken a great deal of medicine, but the Tablets seem to take right a hold and I feel good. I am a farmer and lime burner and I heartily recommend to every one who has any trouble with his stomach to use these Tablets.

From Mrs. M. K. West, Preston, Minn.: I have received surprisingly good effects from using Stuart's Dyspepsia Tablets. I gave one-half of my last box to a friend who also suffered from indigestion and she had the same good results.

From Mrs. Agnes K. Ralston, Cadillac, Mich.: I have been taking Stuart's Dyspepsia Tablets and I am very much better, and feel very grateful for the great benefit I have received in so short a time.

Stuart's Dyspepsia Tablets are a certain cure for all forms of Indigestion. They are not claimed to be a cure all, but are prepared for stomach troubles only, and physicians and druggists everywhere recommend them to all persons suffering from Nervous Dyspepsia, sour or acid stomach, heartburn, bloating or wind on stomach and similar disorders.



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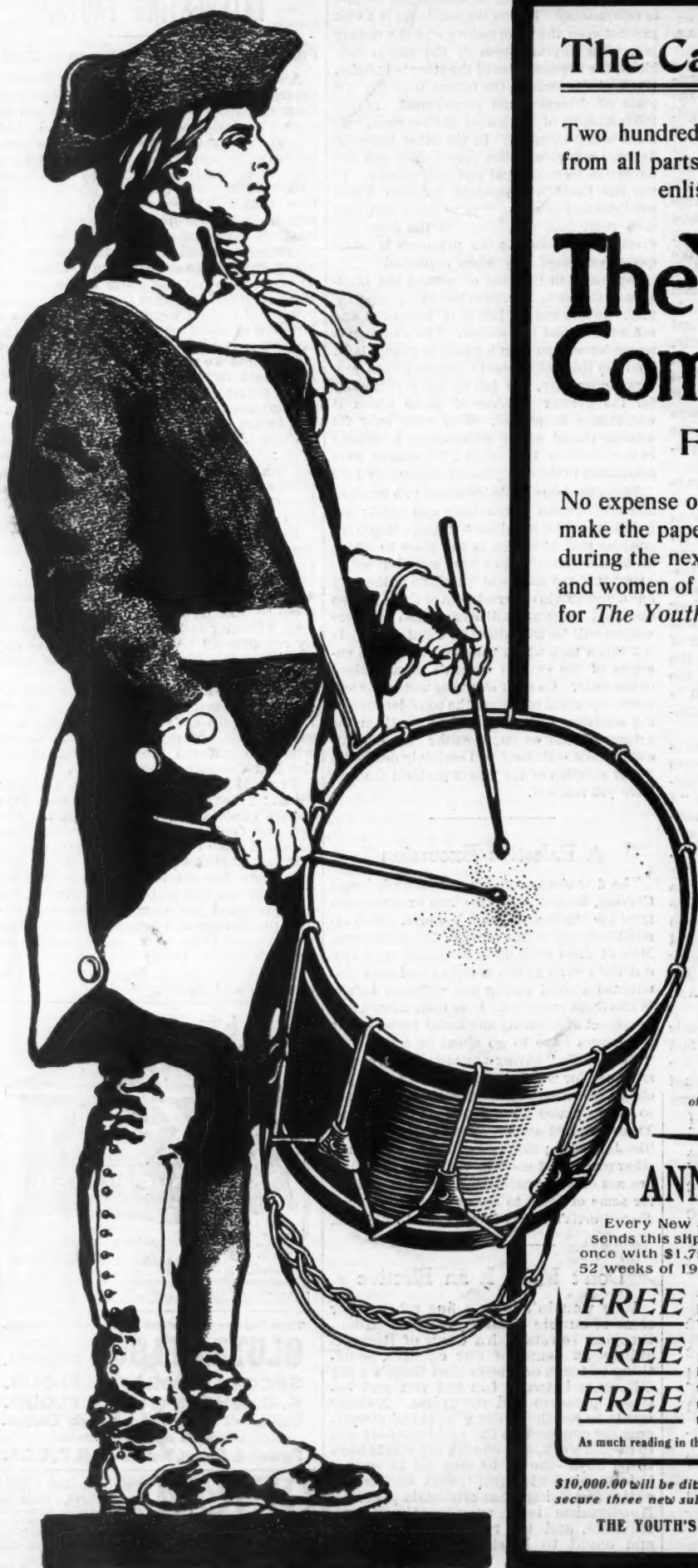
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HOW TO GAIN FLESH

The life of food is the fat within it—the more fat the more real benefit from the food; that is why cod liver oil is a powerful builder of flesh.

Scott's Emulsion of pure cod liver oil solves the problem of how to take cod liver oil. That is one reason why doctors have been prescribing Scott's Emulsion for all wasting diseases, coughs, colds and bronchitis for almost thirty years.

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